BISHOP HAY ON THE PRIESTHOOD.

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BISHOP HAY

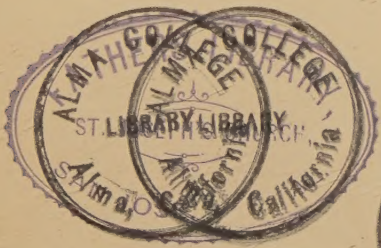
ON

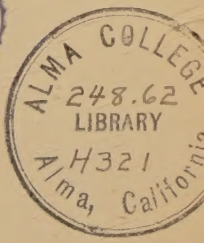
THE PRIESTHOOD

A TREATISE

REVISED AND EDITED BY

THE VERY REV. CANON STUART





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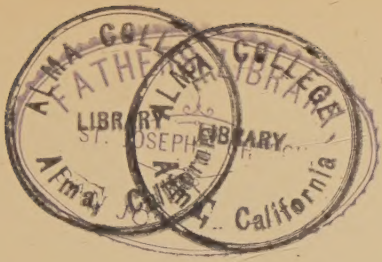

PREFACE

We have been asked to edit this booklet in memory of the great Bishop whose centenary is being celebrated this year. We have gladly consented to do so, feeling that the accompanying pages may do more to reveal what Bishop Hay was than the eloquent words of the panegyrist. The little work was composed as a pastoral for his priests, and the reason of the minute details in it holds good for many of us as for them. The quotations from the works of Christian writers and councils of the Church are numerous, because, as the Bishop thought, his busy missionaries had neither time nor opportunity of approaching the original sources. Many of the Canonical enactments were framed for other times and conditions very different from ours. Yet, as the Bishop says, their spirit is for all times and all circumstances. We have been advised to omit the prefatory part, as in it are discussed the peculiar difficulties of the Scottish clergy of the period as well as the heavy burden placed on their Bishop's shoulders. Without the preface the little work becomes a complete treatise on the Priesthood, which may be of use to aspirants to that sacred office as well as to the solitary missionary of slender means, and therefore of scanty library. Our endeavour has

been to place before the reader the outpourings of the saintly prelate in his own style and almost in his own words. We have done little more than change a few archaic expressions and spellings. Wherever the meaning is clear we have purposely refrained from interfering.

A. CANON STUART,
Administrator.

St Mary's Cathedral, Edinburgh,
August 9th, 1911.

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BISHOP HAY ON THE PRIESTHOOD

I. ON THE SANCTITY ANNEXED TO THE PRIESTHOOD.

Nothing can give us a clearer idea of the sanctity annexed to the sacred character of the Priesthood, than to consider the description which the word of God gives us of that sublime office. A Priest, says St Paul, is one *taken from among men, and ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins,* Heb. v. 1. *Neither doth any man take the honour to himself, but he that is called by God, as Aaron was,* ver. 4. Our Blessed Saviour, speaking to his Apostles on their election to this high dignity, and wishing to imprint on their minds a just sense of his immense love to them in choosing them for such an office, says, *you have not chosen me, but I have chosen you—you are not of the world, but I have chosen you out of the world,* John xv. 16, 19. From these plain declarations of scripture it appears that a Priest is a person called in a special manner by the will of God from among other men, to an entire separation from the world, and dedicated to his divine service, to be employed *in the things that appertain to God, to offer up gifts and*

sacrifices to Him. For as among the celestial Hierarchies our Lord has thought fit to exalt some of those blessed spirits to a more sublime dignity than the others, and who have no other employment but to assist at the throne of his divine majesty, and sing eternal Alleluias to his name; in like manner among men he has made choice of his Priests to be separated from the rest of mankind, and elevated to a dignity far superior to anything that can be found in this world whose only employment as Priests is to attend to his divine worship and service. To them in a special manner he says, what he said to his chosen people, *you shall be holy unto me, because I the Lord am holy, and have separated you from all other people, that you should be mine,* Lev. xx. 26. To them in particular belongs what is said by St Peter, *you are a chosen generation, a kingly Priesthood, a holy nation,* 1 Pet. ii. 9. To them St Paul addresses himself thus, in the person of his beloved disciple Timothy, *But thou, O man of God, fly these things* (to wit all love and attachment to the riches of this world) *and pursue justice, godliness, faith, charity, patience, mildness,* 1 Tim. vi. 11. And as Almighty God of his infinite goodness calls them before thousands of others to be in so special a manner his, to be separated from the rest of the world, to be holy, to be men of God, to be dedicated to his service; so they on their part, on their first admittance into that sacred state, make a solemn acceptance of God as their portion and inheritance for ever, repeating in the face of the Church these words of the Prophet, *The Lord is the portion of my inheritance and of my cup: it is thou who wilt restore my inheritance to me,* Ps. xvi. 5.

When we consider these things, what a

sublime idea arises in our mind of the sanctity and perfection which is annexed to the character of the Priesthood! what detachment from creatures! what purity and innocence of life! what union with God is essentially required in such a state! the character they bear as Priests; the duties that are annexed to it, in which they are employed; the special love shown in their vocation; the gratitude such love demands; the honour of their state; the will of him who calls them; their peace of mind and happiness in this life, and their eternal felicity in the life to come, all conspire to excite them to make it their constant endeavour to separate their hearts and affections more and more from all creatures, and daily to advance their souls in the love of their creator, and in a holy union with Him.

And indeed, who can conceive the immense return of gratitude and love which we owe to Almighty God for the grace of our vocation to this sublime dignity? That incomprehensible Being, who had no need of us, but is perfectly happy in himself, was pleased from all eternity to love us in a special manner, and in consequence of this eternal love decreed, not only to create us and give us our existence preferably to millions of others possible, in order to make us eternally happy with himself, and when created to separate us from so many thousands of infidels, by making us Christians, members of his holy Church; but also, that he might the more effectually secure our salvation, to separate us from the rest of Christians, and call us to a more intimate union with himself as his most beloved friends and favourites! and does not this eternal predilection of the Almighty towards us demand on our part the

strongest return of gratitude and love? Does it not loudly call upon us to make it our constant endeavour to render love for love, and to correspond by the sanctity of our affections and lives to the sanctity of that state to which he has called us? If our Blessed Redeemer requires of all Christians, from the consideration of their being children of God, *to be perfect because their heavenly father is perfect*, how much more must he require perfection of Christian Priests, who are not only children of God, but his darling children, honoured by him above thousands? St Paul, considering the sanctity of our vocation as Christians, and the infinite goodness of God manifested towards us by that vocation, exhorts us in the most earnest manner to walk worthy of that vocation by the practice of all Christian virtues. *I therefore*, says he, *a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace*, Eph. iv., 1, and not content even with our thus walking worthy of our vocation, he declares that *entreating and comforting us, as a father doth his children, he testifies to every one of us that we walk worthy of God, who hath called us to his kingdom and* glory, Thess. ii., 11. Ah, if the benefits of our vocation as Christians requires so sub lime a correspondence from us, as to walk in a manner that may be worthy of God himself, what idea must we conceive of the sanctity and perfection of those, who besides what is thus required from them as Christians, have also to walk worthy of their vocation as Priests? would you see the sublime sanctity to which this requires we

should aspire? Behold it in the character given of our high Priest and Head, our Lord Jesus. *It was fitting*, says the holy apostle St Paul, *we should have such a high Priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens!* Heb. vii. 26. This is the grand model, which we his substitutes ought to copy. This is the pattern set before us, which we should endeavour daily to imitate, for he came to give us an *example that we should follow his steps;* and happy if we can in some degree resemble him by being *innocent* of all stain and guilt of sin; *undefiled* even by the smallest voluntary imperfections; *holy* by being adorned with all manner of virtues; and *made higher than the heavens*, by withdrawing our heart from every tie to the things of this world, and soaring up above the highest heavens with the whole bent of our affections, to place them for ever on God alone!

But if the very benefit of our vocation, the dignity of the state to which that vocation calls us, and the gratitude we owe to Almighty God for his infinite goodness and predilection towards us, so loudly call upon us, and oblige us to be *holy as he, our God, is holy;* what words can express, or thoughts conceive, the supereminent degree of sanctity and perfection, which the sublime office and employment annexed to the Priesthood essentially requires from those who are engaged in it? Almighty God required a great degree of sanctity from his Priests in the old law, precisely on account of their being employed in offering sacrifice to him. *They shall be holy to their God*, says the Lord to Moses, *and shall not profane his name*, for *they offer the burnt offering of the Lord and the bread of their God, and* THEREFORE *they*

shall be holy, Levit. xxi. 6. Now if holiness was so strictly required of these Priests of old, whose office was only to offer up to God a little earthly incense and the corruptible bread of proposition, which behoved to be renewed every day; with what angelical purity, with what eminent sanctity ought the Priests of Jesus Christ to be adorned, whose heavenly employment is, daily to offer up to God the sacred incense of the prayers of his whole Church, and the living bread of the precious and immortal Body of the immaculate Lamb of God upon the altar? they to whom he daily communicates himself in person in the holy mysteries, with whom he dwells, and in whose souls he takes up his abode, taking a particular delight in visiting them so frequently, that they may be the more intimately united with him and live by him? They are in a special manner the house of God, of which the Psalmist says, *Holiness becometh thy house, O Lord, for length of days;* they are the true temple of the Holy Ghost, of which the apostle declares, *if any man violate the temple of God, him shall God destroy: for the temple of God is holy*, 1 Cor. iii. 17. But nothing will set this matter in a clearer light than what God himself declares by the Prophet Malachy, concerning the holiness and purity required in the Priests of the new law in order to render their sacrifice acceptable to him, as coming from their hands. *Behold*, says he, *I send my angel, and he shall prepare the way before my face, and presently the Lord whom ye seek shall come to his temple. Behold he cometh, saith the Lord of Hosts; and who shall be able to think of the day of his coming? for he is like the refining fire and like the fuller's herb: and he shall sit, refining and cleansing the silver, and he shall purify*

the Sons of Levi, and shall refine them as gold and as silver, and they shall offer sacrifices to the Lord in justice; and the sacrifices of Juda and Jerusalem shall please the Lord, as in the days of old, and in the ancient years, Mal. iii. 1. See here how our Lord himself is represented as a refining fire cleansing and purifying those who serve at his altar, as gold and silver are refined in the furnace; that being thus thoroughly refined by the fire of divine love from all the dross of sin and voluntary imperfections, and shining like gold and silver taken out of the furnace, by the splendour of all Christian virtues, they may offer up sacrifices of justice to God, which shall be pleasing and agreeable to him from their hands, like those of old times, when the sanctity and holiness of the offerers was the principal thing that made their offerings acceptable in his eyes. O with what great reason does the pious author of the "Imitation of Christ" cry out upon this subject, "O quam magnum et honorabile est officium sacerdotum, quibus datum est Dominum majestatis verbis sacris consecrare, labiis benedicere, manibus tenere, ore proprio sumere et aliis ministrare! O quam mundæ debent esse manus istæ, quam purum os, quam sanctum corpus, quam immaculatum cor erit sacerdotis, ad quem toties ingreditur auctor puritatis! Ex ore sacerdotis nihil nisi sanctum, nihil nisi honestum et utile procedere debet verbum, qui tam sæpe Christi accipit sacramentum, oculi ejus simplices et pudici, qui Christi corpus solent intueri, manus puræ et in cœlum elevatæ, quæ Creatorem cœli et terræ solent contrectare. Sacerdotibus specialiter in lege dicitur, Sancti estote, quoniam ego sanctus sum, Dominus Deus vester." "Imitat. Christ," b. iv. c. 11.

Oh, let us seriously ponder these great and important truths; let us meditate upon them night and day with the attention which they justly deserve. These sacred testimonies of the word of God are not recorded there for no end, they are not words of course, nor the imaginary descriptions of an ideal duty; no, no; they are the oracles of the most high God, dictated by his holy Spirit for our instruction; they are the eternal truths of the Almighty, which shall never pass away, even when heaven and earth shall be no more; they are recorded for us; for you and me, to show us what our sovereign Lord demands from us, and the sanctity and purity of soul and body to which we are obliged to aspire. Agnoscite, igitur, o sacerdotes Christi, dignitatem vestram, et in sortem Domini vocati et divinæ consortes facti naturæ, nolite in veterem vilitatem degeneri conversatione redire. Mementote cujus Domus, et cujus Templum sitis; Reminiscemini quod de mundo non estis, quia Christus elegit vos de mundo. *Nolite*, igitur, *diligere mundum neque ea quæ in mundo sunt; si quis diligit mundum, non est charitas Patris in eo: quoniam omne quod est in mundo concupiscentia carnis est, et concupiscentia oculorum, et superbia vitæ; quæ non est ex Patre, sed ex mundo est. Et mundus transit et concupiscentia ejus; qui autem facit voluntatem Dei, manet in æternum. Filioli novissima hora est*: Joan 11, 15. *Et nolite mirari, Fratres, si mundus vos odit*, ait enim Dominus, *si mundus vos odit scitote quia me priorem vobis odio habuit, sed quia non estis de mundo propterea odit vos mundus*, Joan xv. 18. Quid igitur nobis cum mundo, dilectissimi fratres? *nescitis quia amicitia hujus mundi, inimica est Deo? quicunque ergo voluerit amicus esse seculi*

hujus, inimicus Dei constituitur. Jac. iv. 4. *Si quicunque,* quanto magis sacerdotes, qui testimonio Christi non sunt de hoc mundo? *Obsecro itaque vos, fratres per misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem rationabile obsequium vestrum. Et nolite conformari huic seculo, sed reformamini in novitate sensus vestri, ut probetis quæ sit voluntas Dei beneplacens et perfecta.* Rom. xii. 1. *Hæc est autem voluntas Des, sanctificatio vestra.* 1 Thessal. iv. 3.

II. ON THE SANCTITY REQUIRED FOR THE PASTORAL CHARGE.

Great is the obligation we lie under of continually endeavouring to advance our souls in Christian perfection, from our vocation to the priesthood, and from the dignity and sanctity of that sacred character; but that obligation is exceedingly increased when to the sacred character of the Priesthood the charge of the immortal souls of others is joined. In this heavenly employment of conducting souls to God, the sacerdotal character shines forth with redoubled lustre, and a Priest who is also a Pastor of souls, appears upon earth like an angel from heaven, vested with the important office of being the Ambassador of the most high God to men, to declare to them the will of the King of Kings, to dispense His sacred mysteries among them, as the helpers of God in the great work of promoting the sanctification of souls, and of conducting them to eternal happiness. *For Christ, therefore,* says St Paul, *we are ambassadors; God as it were, exhorting by us,* 2 Cor. v. 20, and *Let a man so account of us, as of*

the ministers of Christ, and the dispensers of the mysteries of God. 1 Cor. iv. 1. *For we are God's coadjutors.* 1 Cor. iii. 9. For this purpose they are chosen by their divine master out of the world, as men no longer belonging to the world, but appointed by him to complete the great work which he began when on earth, by labouring in his vineyard and feeding his flock, that they may bring forth fruit in abundance, a heavenly fruit! which may remain for ever, in the eternal salvation of those souls whom he commits to their charge; *You are not of the world,* says he, *but I have chosen you out of the world. You have not chosen me, but I have chosen you, and have appointed you that you should go, and should bring forth fruit; and your fruit should remain.* John xv. 16. Hence he also declares that they *are the light of the world,* because by their heavenly instructions and holy example they are to enlighten the minds of their people in the truths of God and of eternity; and that they *are the salt of the earth,* because they are appointed by him to preserve the souls of men from the corruption of sin, being *ordained for men in the things that appertain to God, that they may offer up gifts and sacrifices for sins,* Heb. v. 1. What a noble business is this! What a heavenly employment! *Of all divine things,* says a holy saint of God, *the most divine is, to co-operate with Jesus Christ for the salvation of souls!* And no wonder, it is the very end for which Jesus Christ came into the world; it is the great business for which he was sent by his Father; and all he did, and said, and suffered in his mortal state, all was expressly designed for this great end, the salvation of souls: what a sublime honour then must it be, to be assumed by him as

his helpers in so heavenly a business; to be made use of by him as his instruments for bringing souls to God! But what holiness of life! what purity of heart! what high perfection is required to correspond with so great an honour, and to be fit instruments in his hand for so noble an end! what light and knowledge of heavenly things is necessary to be able to enlighten others! what holiness of example, to be a model for them to follow! what union with God to make their prayers efficacious for obtaining the conversion of sinners, and the confirmation of the good! *As ambassadors of God*, the interests of his glory are committed to their charge; *as dispensers* of the mysteries of Christ, all the treasures of heaven are put into their hands, the precious blood of Jesus, all his graces, all the merits of his sufferings, and death, to be dispensed by them for the sanctification and salvation of souls. How pure, how holy, of what exalted value are those heavenly treasures! how holy then, how pure, how angelical ought those to be who have the keeping, the dispensing, and the application of them! with what eminent holiness ought they to be adorned who by their calling represent the Holy of Holies as his ambassadors to men; and to whose care the interests of the glory of the great God of heaven are committed in this world!

But if this general view of the nature of the pastoral charge discovers to us in so convincing a manner the great perfection that is required in those who are honoured with it; this will appear still further, and in much more striking colours, if we descend to a particular examination of what this office consists in, of what the Prince of Pastors requires of those who are engaged in it, and

of the sublime virtues which are absolutely necessary to enable them to discharge the duties of that state, so as to meet with his divine approbation.

The office of a Pastor of souls consists precisely in this, that a number of souls, *redeemed by the blood of Jesus*, are committed to his care, to be conducted by him in the paths of virtue and holiness through the wilderness of this world, and be brought at last to the eternal possession of God and of his holy son Jesus in their heavenly country. The means to accomplish this end are pointed out by God himself, in the commission he gave to the Prophet Jeremiah, when he raised him to this office. *Lo*, says he, *I have set thee this day over the nations, and over kingdoms, to root out* from the hearts of thy people all the pernicious weeds of sin and wickedness; *and to pull down* all the haughtiness and arrogancy of their pride and loftiness of heart; *and to waste and to destroy* all their evil customs and obdurate passions; *and to build up* a spiritual edifice of Christian perfection in their souls, and *to plant* in them all manner of Christian virtue. This is the great end of their vocation as Pastors of souls. To enable them to obtain this great end of their calling, and to discharge with success the duties annexed to it, the supreme Pastor has vested them with the most sublime powers of the Priesthood, and sent them among men with the same authority with which he as man was sent by his father. *As my father hath sent me*, says he to them, *I also send you. All power is given unto me in heaven and on earth; going therefore teach all nations . . . to observe all things whatsoever I have commanded you. He that hears you hears me, and he that despises you despises me.* And whereas in executing this

divine commission he knew they would be exposed to numberless dangers, difficulties and sufferings, he forewarns them of these dangers, and of what they had to expect from a wicked world: *If the world hate you,* says he, *know ye that it hath hated me before you;* but this ought to be a great comfort to you, because it is the proof that *you are not of the world, but I have chosen you out of the world* to be mine. *Remember then, the word that I have said to you. The servant is not greater than his master; If they have persecuted me they will also persecute you. Yea the hour cometh that whosoever killeth you, will think that he doth a service to God.* But to encourage them not to be dismayed at these trials, and to go on with resolution in the great work he has given them to do, he passes his sacred promise to them that *he* himself *will be with them always even to the consummation of the world,* and that he will send *them his holy spirit to abide with them for ever,* to be *their comforter* in the midst of all their difficulties, and *to endow them with such power from on high* as will fortify and strengthen them against all that shall oppose them. The admirable fortitude with which this divine spirit endows all those holy Pastors who are faithful to their charge, and the other blessed effects which he operates by them, are not only manifested in the persons of the apostles, and of vast numbers of their holy successors in office, who following their example have corresponded to their high vocation, but are also described to us by God himself in what he said to the Prophet Jeremiah: *Thou therefore gird up thy loins, and arise, and speak to them all that I command thee, be not afraid at their presence, for I will make thee not to fear their countenance. For*

behold I have made thee this day a fortified city, well defended by my divine protection against all the assaults of thy enemies! *a pillar of iron*, able to sustain every burden that shall be laid upon thee: *and a wall of brass*, that shall not be corrupted by rust, nor beaten down by the instruments of war, but be a firm defence to yourself and to your flock against all danger, Jer. i. 17. Such, such is the noble idea which the sacred word of God gives us of the office of a Pastor of souls. Such are the divine helps the Prince of Pastors gives them to enable them to execute the duties of their charge, when they correspond as he requires with their high vocation. But who does not see at once the sublime idea of perfection which such a state requires, and the great obligation which Pastors of souls lie under, of making it their continual study to acquire the sanctification of their souls, and daily to advance towards that perfection? To correspond as he ought with this high idea of his calling, a Pastor of souls must be a man who *being risen with Christ seeks* only *the things that are above, where Christ is sitting at the right hand of God: who minds the things that are above, not the things that are on earth; who is dead* to this world and all its deluding vanities, and *whose life is hid with Christ in God*, Coloss. iii. 1, he must be a man who with St Paul is ready to *suffer the loss of all things, and who counts them all as dirt that he may gain Christ;* a man, who with the same Pastor of souls, *forgetting the things that are behind, and stretching forth himself to those that are before*, always *presses towards the mark to the prize of the supernal vocation of God in Christ Jesus*, Phil. iii. 7, 13. A man who has no other point in view, but the

salvation of his own soul and of the souls of his flock, who seeks nothing in this life *but food and raiment, and therewith is fully contented;* but who seeks even these in such a manner as to be ready to be deprived of them too, if his duty requires it of him, and *knows to be in want as well as to abound.* A man who spares no labour nor toil for the good of his people's souls, and loves them to such a degree as to be able to say to them with the same great apostle, *God is my witness how I long after you all in the bowels of Jesus Christ.* Philip i. 8. *For I most gladly will spend myself and be spent for your souls,* 2 Cor. xii. 15. And who following the example of his great master the Prince of Pastors, who *came to serve and not to be served,* cheerfully divests himself of his own liberty, with St Paul, *and makes himself a servant to all, that he may gain the more,* 1 Cor. ix. 19. What sublime perfection is contained in this scripture-character of a true Pastor of souls!

When we consider the inconceivable value of the immortal souls of men, the unbounded love which the son of God has for them, and the infinite price which he paid to redeem them; and then reflect that these precious souls are committed to our care, that these treasures are put into our hands, and the completing the work of their salvation is entrusted to us; we must of necessity acknowledge that this is a trust of the utmost importance; far, far superior to the care of kingdoms and empires, or to any other thing which the world contains. And we will not be surprised that he who loves the souls of men to such a degree as to lay down his life for them, should be extremely jealous of our conduct towards them, and require that we should pay the strictest

attention to their welfare, and show them that regard which their own intrinsic value, and the confidence he reposes in us by entrusting them to us, most justly demand. In fact he requires of us to treat them with the greatest lenity and care, and to have their salvation so much at heart as to be ready to sacrifice not only our ease and convenience, not only our goods and pleasures, not only our worldly honour and reputation, but even our health, yea our life itself, for procuring it. And behold with what rigour and strictness he demands this of us! he assures us that if any of their souls be lost through our fault, their blood will be required at our hands! ah, my dear brethren! what a dreadful charge is this! what a tremendous burden! what continual care and attention does it require from us! but let us see what his holy scripture teaches us on this head. The Prophet Isaiah describes the conduct of the chief Pastor himself towards his flock, long before he came into the world, as the model which he would set before us, and which he requires all others to imitate. *Say to the city of Jerusalem*, says that holy prophet, *Behold the Lord God shall come with strength, and his arm shall rule, behold his reward is with him, and his work is before him: he shall feed his flock like a shepherd, he shall gather together the lambs with his arm, he shall take them up in his bosom, and he himself shall carry them that are with young*, Is. xi. 10, and by the Prophet Ezekiel, *I will feed my sheep, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and that which was driven away I will bring again; and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong, I will*

preserve; and I will feed them in judgment, Ezek. xxxiv. 15. See here, the grand model set before us; see here the attention, solicitude and care which the supreme pastor requires we should have for the precious souls of his flock which he commits to our charge; and if we be wanting in any of these duties towards them, and they be lost through our neglect, woes and miseries are denounced upon us; *Thus says the Lord God, Woe to the Shepherds of Israel that fed themselves—but my flock they did not feed. The weak you have not strengthened, and that which was sick you have not healed; that which was broken you have not bound up, and that which was driven away you have not brought again, neither have you sought that which was lost, but you ruled over them with rigour and with a high hand; and my sheep were scattered—and they became the prey of all the beasts of the field—and there was none that sought them, there was none, I say, that sought them. Therefore, ye Shepherds, hear the word of the Lord; Thus saith the Lord God, behold I myself will come upon the Shepherds, and I will require my flock at their hand*, Ezek. xxxiv. 2. And by the Prophet Jeremiah, *woe to the Pastors that destroy and tear the sheep of my pasture, saith the Lord. Therefore thus saith the Lord God of Israel to the Pastors that feed my people: you have scattered my flock and driven them away, and have not visited them: behold I will visit upon you for the evil of your doings, saith the Lord*, Jer. xxiii. 1. How tremendous are these divine oracles! how dreadful to all who have the charge of souls! here we see one by one pointed out to us, the duties towards these souls, which our divine master requires from us; and the fatal consequences for our-

selves displayed in the most striking colours by God himself, if we neglect to perform these duties. But what difficulties and crosses do we not daily meet with in performing these? and what eminent perfection, what humility, what meekness, what patience is required to enable us to overcome these difficulties, and to persevere in doing our duty in the midst of these crosses and trials?

The souls we have the charge of are the souls of men, frail mortal men, subject to many violent passions, to extravagant humours, and to all the infirmities of flesh and blood; and daily exposed to innumerable temptations of different kinds, and sometimes of the most obstinate, as well as of the most disagreeable nature. The duty of our office calls upon us to encourage and assist them to conquer these passions, to rectify these humours, to cure these infirmities, and to overcome these temptations. Now even in regard to those few who are willing and desirous to do so, what patience, what long-animity, what command of ourselves is required in giving them the necessary assistance, applying the proper remedies, and bearing with the obstinacy of their distempers? But in regard to those who are unwilling to be cured, who can describe the severe trials we are often exposed to? if we neglect them and they be lost, their blood will be required at our hands; if we be solicitous to cure them, they take it amiss, they become our enemies, they reproach us, they calumniate us; they persecute us; if upon this we lose our patience, and retaliate upon them, we wound our own souls, we irritate them whom we are bound to cure, we scandalise others, we lose ourselves, and we lose our people too! and yet how difficult in such circumstances

not to be provoked; how hard for human nature to bear such severe treatment! Nothing can possibly support us under trials of this kind but an ardent love to God and of our people's souls, an invincible meekness and fervent prayer; these are the only arms we are allowed to use, and it is by those alone that we shall at last infallibly gain the victory: and what is this but to be far advanced ourselves in Christian perfection?

Hence we see that, from the very nature of their charge itself, the most sublime Christian virtues are required in those who have the care of souls, without which it will be impossible for them to discharge the duties of their state so as to meet with the approbation of their heavenly master: and the necessity they lie under of possessing these virtues is declared to us in the sacred scripture in the strongest terms, particularly these following, which are indeed the seeds and springs from which all others flow.

(1) *An ardent love to God, and zeal to please him, and do his will.* Our blessed master, to show all Pastors how necessary this divine love is for them, before he would commit the care of his flock to St Peter, three times demanded a solemn protestation of his love, and an appeal to his own divine knowledge for the truth of his protestation. *Simon son of John,* says he, *lovest thou me more than these? He saith to him; yea Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again; Simon son of John, lovest thou me? He saith to him; yea, Lord thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him the third time, Simon son of John, lovest thou me? Peter was grieved because he said to him the third time,*

lovest thou me? And he said to him, Lord, thou knowest all things, thou knowest that I love thee. He said to him, Feed my sheep. John xxi. 15. In this affecting manner does our divine master show how much he requires a great and fervent love to God in all those to whom he commits the care of souls; and no wonder, for he well knew the many difficulties and hardships they must meet with in the execution of that charge, and that this holy love would not only be the most powerful motive to engage them to undertake it, but also their greatest support, and a source of infinite consolation to them, under all their burdens and afflictions, so as even to render them pleasant and delightful to them. Hence we find that all those holy Pastors who have discharged their duty in the greatest perfection, were also most remarkable for their ardent love to God and to Jesus Christ. Witness Saint Paul, who speaking of this virtue says, *who shall separate us from the love of Christ—shall tribulation—shall distress or famine —or nakedness—or danger—or persecution—or the sword? But in all these things we overcome, because of him* (that is *for his sake*) *who hath loved us. For I am sure that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor might, nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord,* Rom. viii. 35. Happy those Pastors who imitate this holy Apostle in their love to God: they shall find to their joyful *experience* that all their crosses and difficulties will be light and easy to them, and that in every thing they will overcome, through the strength which this divine love will impart to them. The thought that

they are doing the will of their heavenly Father, whom only they love and seek to please, will animate them with an invincible courage in the performance of every duty, and all the afflictions and hardships that come upon them, they will receive as the cup presented them by him, and say with their beloved master, *The cup that my Father gives me, shall not I drink it?* their hunger and thirst will be to please him, and their meat will be, in all things to do his holy will.

(2) This admirable virtue of the love of God, if seated in the heart of a Pastor, will naturally produce another like to itself, a *tender* and *affectionate love for his flock*, and an ardent zeal for their salvation. This also the Prince of Pastors requires in all those to whom he commits the care of souls, as a most essential qualification for that divine employment, nor is it a small degree of this virtue that will suffice; Our blessed master describing the character of a good Pastor, proposes himself for a model, and declares that the difference between the good shepherd and hireling consists in this, that the hireling careth not for the flock, but the good shepherd loveth them to such a degree as to lay down his very life for their sakes. *I am the good shepherd*, says our Lord, *the good shepherd giveth his life for his sheep. But the hireling . . . seeth the wolf coming, and leaveth the sheep and flieth; and the wolf catcheth and scattereth the sheep: and the hireling flieth because he is a hireling, and he hath no care for the sheep. I am the good shepherd . . . and I lay down my life for my sheep*, Jo. x. 11. Now, *greater love than this no man hath, than that a man lay down his life for his friend.* And indeed if the beloved disciple, or rather the spirit of God by his mouth, declares it

to be the duty of every Christian in consequence of the love with which God hath loved us, to be ready to lay down his life for his neighbour. *In this we have known*, says he, *the charity of God, because he has laid down his life for us; and we ought to lay down our lives for our brethren*, Jo. iii. 16. How much more must it be incumbent on those to whom Jesus Christ has committed the care of his flock, to be ready to sacrifice their life and everything else in this world for them, and to prefer the good of their souls to every temporal consideration? How beautifully does this eminent love for his flock appear in St Paul. *God is my witness*, says he, *how I long after you all in the bowels of Jesus Christ*, Phil. i. 8. *Yea*, he adds, *and if I be made a victim upon the sacrifice and service of your faith, I rejoice and congratulate with you all*, Philip. ii. 17. *For I most gladly will spend myself and be spent for your souls*, 1 Cor. xii. 15. *We became little ones in the midst of you as if a nurse should cherish her children: so desirous of you, we would gladly impart to you not only the Gospel of God, but also our own souls, because you were become most dear to us . . . for what is our hope, or joy, or crown of glory? are not you, in the presence of our Lord Jesus Christ at his coming?* 1 Thess. ii. 7, 19. Nay, in the excess of his zeal for his brethren *he wished even to be an anathema from Christ for* their sake, Rom. ix. 3., like Moses, that zealous Pastor of God's people, who prayed that God might be appeased with his flock, or *if thou do not*, says he, *strike me out of the book that thou hast written*, Exod. xxxii. 32. If then it be the duty of the good shepherd to love his flock to such a degree as to be willing to lay down his life for them; how much

more must he be ready to sacrifice his ease, his convenience, his pleasures, for their good, and to part with all he possesses in this world to help and relieve their necessities? If he be obliged to part with the greater, much more must he be obliged to part with the less, when their good requires it. And this is the very conclusion which God himself makes on this subject; for after declaring that as *he laid down his life for us, we ought to lay down our lives for the brethren,* he immediately adds, *He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him?* 1 Jo. iii. 16, 17, thereby plainly declaring, that if we be obliged by the love we owe to God to lay down our lives for our brethren, it is in vain to pretend that we have any degree of that love in our hearts; if instead of giving our lives for our brethren, we refuse even to give them the substance of this world to supply their necessities: And if this be true of others, how much more of Pastors of souls, who by their office are called to be the fathers, the comforters, the protectors, and the shepherds of their people? But to be ready with cheerfulness to part with our enjoyments in this world for the good of our flock, requires that we ourselves have no attachment to those things, but rather that with St Paul we count them all as dirt, that we may gain Christ; and hence arises the necessity of,

(3) *An entire detachment from the riches* and possessions of this world, and an ardent desire of *heavenly things.* Nothing is more necessary for a Pastor of souls than this virtue; for if his heart be attached to riches, if his affections be placed upon the enjoyments of this life, it will not only hinder

him from showing that liberality to the poor which is so great an ornament to his character, but it will tend to render him a dependant upon his people, and a slave to their passions and humours; so that, instead of being the Physician of their souls by curing these distempers, he will be in danger of becoming their murderer, by overlooking and perhaps even encouraging them. He who is himself a slave to the love of the world, will always be a slave to those from whom he can expect any worldly favour; he will be afraid to displease them by laying open to them the sores of their souls, he will even be induced to excuse the follies of their passion, and say both in public and private what flatters their humours, rather than run the risk of offending them; he will sew cushions for their elbows and pillows for their head, as the word of God expresses it, against which the great God has pronounced a most dreadful woe; *Thus saith the Lord God; woe to them that sew cushions under every elbow, and make pillows for the heads of persons of every age*, Ezek. xii. 18. He will seek to feed his own appetites, and neglect to feed the souls of his flock, but, *Thus saith the Lord God; woe to the Shepherds that feed themselves—my Shepherds did not seek after my flock; but the shepherds fed themselves and fed not my flocks; Therefore . . . behold I myself will come upon the Shepherds, I will require my flock at their hand*, Ezek. xxxiv. 2, 8, 10. Besides, a Pastor of souls is commanded to *charge the rich of this world not to be high minded, not to trust in the uncertainty of riches, but in the living God: To do good, to be rich in good works, to give easily, to communicate to others*, 1 Tim. vi. 17. But with what face shall he execute this command, or how

shall he dare to speak to his flock against the pestiferous vice of covetousness, against the love of earthly things, and all the vanities and follies of the heart of man, if his conduct gives the lie to his words, and he himself be a slave to these follies? soon will his people perceive any tendency he may have to these things, and the ascendant they may gain over him by its means, and they will not fail to make use of it accordingly. Hence we find that nothing is more expressly required from the Pastors of souls, by Almighty God, than this spirit of detachment from all the vanities of this life, and all worldly goods and possessions. Thus St Paul instructing his Disciple Timothy in the virtues necessary for a good shepherd, first describes to him the pestiferous effects of the desire of riches, and then commands him, as a man of God, to fly from it, and apply himself to the pursuit of riches of a heavenly kind; *They that will become rich,* says he, *fall into temptations, and into the snare of the Devil, and into many unprofitable and hurtful desires, which drown men unto destruction and perdition. For the desire of money is the root of all evil, which some coveting have erred from the faith, and have entangled themselves in many sorrows. But thou, O man of God, fly these things; and pursue justice, godliness, faith, charity, patience, mildness,* 1 Tim. vii. 9. These are the heavenly riches in which a Pastor of Souls ought to abound; but as for the perishable riches of this world, he ought with all the affection of his heart to fly from them, that he may the more resemble his Lord and Saviour *Jesus Christ, who being rich became poor for our sakes, that through his poverty,* as to earthly riches, *we might become rich.* 2 Cor. viii. 9. And how nobly did this great Apostle

confirm his instructions by his example? *I count all things as dirt, says he, that I may gain Christ. Having to eat, and wherewithal to clothe us, therewith we are content. I have coveted no man's silver, or gold, or apparel, as you yourselves know,* Act. xx. 33, *neither have we used at any time the speech of flattery, as you know; nor taken an occasion of covetousness, God is witness,* 1 Thess. ii. 5. *I will not be burdensome to you; for I seek not the things that are yours, but you. But I most gladly will spend and be spent myself for your souls,* 2 Cor. xii. 14, 15. See here what a beautiful example this great Apostle gives us of that truly disinterested spirit which ought to animate and adorn a true Pastor of souls!

(4) But this holy spirit of poverty, of which our divine master says, *Blessed are the poor in spirit, for theirs is the kingdom of heaven,* does not confine itself to a contempt of the riches, and possessions of this world, but extends itself also to another object no less coveted by the corrupted heart of man, to wit honours, and esteem, and reputation; all which it disregards and despises, by the virtue of a profound humility. And this is without all doubt one of the most essential ingredients in the character of a good shepherd, and what our blessed master most strictly requires from them. He well knew the many humiliations and reproaches to which the good shepherd will at all times be exposed in the faithful discharge of his duty; he knew and foresaw that his conduct would be ridiculed and laughed at by the unbelieving world, that of his own flock many would rise up against him, and defame him even by calumny and slander, when his ways were contrary to theirs; and that some of his very brethren them-

selves would often find fault with his conduct, and disapprove it; that his zeal would be derided as imprudence, his piety as bigotry, and his regularity as moroseness and pride; that his Christian simplicity would be mocked as silliness, his meekness as want of spirit, and the open candour of his heart as folly. At the same time, he well knew that his only support amidst these severe and heart-piercing trials, would be a profound humility, animated by a fervent love for God; for by this he is taught *not to seek his own glory, but the glory of God who sends him; not to glory in himself, but in his Lord and master; that his own glory is nothing,* because he has nothing of himself, and that whatever he has, he received from God, to whom therefore all the glory most justly belongs. This will also teach him that there is not a more dangerous enemy to his own soul than the praise and esteem of the world, as it serves only to feed the natural pride of the heart, and nourish vanity, and therefore will make him despise and contemn it; finally this will inform him, that the greatest glory for a Pastor of souls is to suffer ignominy for the sake of God and to be despised and reproached for discharging with fidelity his duty to his heavenly master and to his flock; and therefore will enable him with St Paul even to take pleasure *in his infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ;* well knowing, *that when he is weak, he is then powerful,* 2 Cor. xii. 10. And that if after the example of his blessed master he *is meek and humble of heart,* he *shall then find* solid peace *and rest to his soul.* For these reasons our Lord is particularly solicitous to inculcate this divine virtue of humility into the Pastors of his flock, and enforces his instructions

on this subject by the most endearing argument of his own example; for besides his many other instructions to all Christians in general with regard to the necessity and practice of this virtue, hear how he speaks to the Pastors of his church in the persons of his Apostles; *And Jesus said; You know that the Princes of the Gentiles lord it over them, and they that are the greater exercise power upon them: It shall not be so among you, but whosoever will be the greater among you, let him be your minister, and he that will be first among you shall be your servant; even as the son of man is not come to be served, but to serve, and to give his life a redemption for many*, Matth. xx. 25. *And at the last* supper, *after he had washed their feet, and had taken his garments, being seated again he said to them: Know ye what I have done to you? You call me master and Lord, and ye say well, for so I am. If then I, being your Lord and master, have washed your feet, you also OUGHT to wash one another's feet; for I have given you an example, that as I have done to you, so you do also. Amen, Amen, I say to you, The servant is not greater than his Lord, neither is the Apostle greater than he that sent him; If you know these things, you shall be blessed if you do them*, Jo. xiii. 12. What more affecting argument could our blessed master use to convince us of the necessity of this holy virtue of humility than what is here so strongly urged? But let us see how powerfully he enforces his instruction by his practice; though he was in *the form of God*, and equal in all things to his father, *he debased himself, and took upon him the form of a servant;* and being *found in habit as a man, he humbled himself even to the ignominious death of the cross;* when he was accused of the worst of

crimes, he said not a word in his own defence; *when he was reviled, he did not revile; when he suffered, he threatened not, but delivered himself to him that judged him unjustly:* And why all this? *Christ suffered for us, leaving you an example that you should follow his steps,* 1 Pet. ii. Here then we see, my dear brethren, the grand pattern set before us, by which we are to regulate our conduct; and in copying this divine original we are to seek our happiness and glory. We are not to return reviling for reviling, nor threats for ill usage, if we wish to be followers of Jesus; we are *not to render evil for evil, nor railing for railing, but contrariwise blessing, for to this we are called, that we may inherit a blessing,* 1 Pet. iii. 9. Neither let us say, as our self love is too apt to reply, "If I had done anything to deserve such treatment, I would have thought the less of it": *for what glory, if committing sin and being buffetted for it, we endure? but if doing well we suffer patiently, this is thanksworthy before God,* Pet. ii. 20, *Christ did no sin, neither was guile found in his mouth;* On the contrary, *he went about doing good to all, and healing all manner of diseases,* and yet what ungrateful treatment did he get from men? hatred for love, injuries for favours, reviling for blessing, and death for bringing life to the world! all which he suffered with the most amazing meekness, and even prayed with his last breath for his persecutors, *leaving us an example that we should follow his steps.* In this then the glory of the good shepherd lies, to be diligent and faithful in discharging his duty, solicitous and careful in promoting the good of his flock, and to rejoice when he meets with humiliations and ignominy, treating his persecutors with affection

and love, that he may thereby the more resemble his Lord and master. *And who is he that can hurt him if he be thus zealous of good; but if he also suffer for justice sake, blessed is he,* 1 Pet. iii. 13. Such was the noble behaviour of the apostles of whom St Paul says, *we are reviled and we bless, we are persecuted and we suffer it; we are blasphemed and we entreat,* 1 Cor. iv. 12. And when they were thrown into prison, and stripped before the people and scourged, *they went away rejoicing that they were counted worthy to suffer ignominy for the sake of Christ!* But how profound a degree of humility is necessary to arrive at this!

(5) On these four admirable virtues, which we have already seen to be so strictly required by Jesus Christ in Pastors of souls, is founded another, which is no less necessary a part of the character of the good shepherd than the former, and that is, an *evangelical liberty in defending the cause of God, and promoting the good of souls, by instruction correction and admonitions,* wherever they see occasion for it. They are entrusted with the care of promoting the glory of God among men, for *they are taken from among men, and ordained for men in the things that appertain to God,* as his ambassadors and ministers, and consequently they are obliged to seek and defend his glory, as the end of their vocation; and Almighty God so strictly requires their service from them, that he speaks thus to those who neglected it: *And now, O ye priests, to you is this commandment: if you will not hear, if you will not lay it to heart,* TO GIVE GLORY TO MY NAME, *saith the Lord of Hosts, I will send poverty upon you, and will curse your blessings, yea I will curse them, because you have not laid it to heart.* Mal. ii. 1. From this it plainly follows, that as

those who have the charge of souls are obliged by their office to promote and defend the glory of God among their flock, they are no less obliged to hinder his being dishonoured by them, by instructions, admonitions and corrections, wherever they may see occasion for it. They are also by office entrusted with the care of souls redeemed by the blood of Christ, and therefore obliged to hinder or take away from them whatever may tend to their ruin and destruction: by instructing them in their duty, warning them of their danger, admonishing them of their faults, and by their pious and charitable advice assisting them to correct them. The injunction given by Almighty God to Ezekiel is particularly clear and dreadfully strong upon this point, and shows the greatness of this duty both in admonishing the wicked when they do amiss, and in warning the good when they are in danger. *Son of man,* says Almighty God, *I have made thee a watchman to the house of Israel . . . if when I say to the wicked, Thou shalt surely die; thou declare it not to him, nor speak to him that he may be converted from his wicked way and live; the same wicked man shall die in his iniquity, but I will require his blood at thy hand. But if thou give warning to the wicked, and he be not converted from his wickedness and from his evil way, he indeed shall die in his iniquity, but thou hast delivered thy soul. Moreover, if the just man shall turn away from his justice, and shall commit iniquity, he shall die, because thou hast not given him warning . . . but I will require his blood at thy hand. But if thou warn the just man that he may not sin, and he doth not sin, living he shall live, because thou hast warned him, and thou hast delivered thy soul,* Ezek. iii. 3. This needs no ap-

plication; it speaks to the point indeed, and shows to a demonstration how much the eternal doom both of the Pastor and the people depends upon his diligent discharge of this most important duty. The same is enforced with the greatest energy by St Paul in the instructions he gives to his disciple Timothy on the duty of his charge as a Pastor; *I charge thee*, says he, *before God and Jesus Christ, who shall judge the living and the dead by his coming and his kingdom, preach the word, be instant in season and out of season; reprove, entreat, rebuke in all patience, and doctrine;* and that none who have the charge of souls might be deterred from this duty, for fear it be taken amiss, or give offence, he forewarns his disciple that this will sometimes be the case; *there will be a time*, says he, *when they will not endure sound doctrine . . . but will turn away their hearing from the truth;* yet this notwithstanding he immediately adds, *But be thou vigilant, labour in all things, do the work of an Evangelist, fulfil thy ministry*, 2 Tim. iv. Do your duty, let them take it as they please, save your own soul, for if you neglect your part, *their blood will be required at your hand.* Ezek. iii. To these strong testimonies of holy writ add this reason, that if Pastors of souls are known to overlook any thing that is sinful in any of their people, this proves an encouragement in the delinquent to go on in his evil way, and to think it not so great an evil, since his Pastor takes no notice of it; it also proves an encouragement to others to follow the bad example given, and thus the evil spreads, when those who ought to prevent it neglect to apply the remedy. But what sublime perfection is required in a Pastor to be able to discharge this so essential a duty as he ought? what detachment

from all human fear or favour, not to be deterred from it? what fervent love to God and his neighbour, to animate his zeal in performing it? What meekness, lenity and tenderness, to do it with success? What union with God, to obtain his benediction in doing it?

These then, are the noble virtues which constitute the character of a good shepherd; these the heavenly ornaments with which his soul ought to be adorned, and which show the high perfection which his state demands; It was by Pastors of this kind that the world was converted, and it is only by such that the true spirit of religion, and piety can be preserved among the Christian people: Let us therefore enter seriously into our own hearts, and impartially examine what traces we find of these virtues in our souls, or at least what endeavours to acquire them; and if we find them not, or but in a very small degree, and little or no care taken to procure them, need we seek for any other cause of the decay of piety among our people? But what then shall we say for ourselves, to our great Judge, when he calls us to give an account of our stewardship? How shall we be able to bear his looks? How shall we endure the effects of his just indignation? Ah, this is a serious affair! an affair of the utmost consequence for us! an affair on which our eternal fate depends! Nolite itaque errare, fratres mei dilectissimi; Deus non irridetur; quæ enim seminaverit homo, hæc et metet, quoniam qui seminat in carne sua, de carne et metet corruptionem; qui autem seminat in spiritu, de spiritu metet vitam æternum. Bonum igitur facientes (nempe ad animarum nostrarum sanctificationem et quotidianum profectum summopere attendentes) non deficiamus,

tempore enim suo metemus non deficientes. Gal. vi. 5. *Attendite vobis*, induentes vos, sicut electi Dei sancti et dilecti, viscera misericordiæ, benignitatem, humilitatem, modestiam, patientiam, Coloss. iii. 12. *Attendite Gregibus vestris*, hoc enim est negotium vestrum ad quod vocati estis. Exemplum estote fidelium in verbo, in conversatione, in charitate, in fide, in castitate. Attendite lectioni, exhortationi et doctrinæ (1 Tim. iv. 12) ut formam habeatis sanorum verborum, profana autem et vaniloquia devitantes, multum enim proficiunt ad impietatem, probabiles vosmetipsos exhibete Deo, operarios inconfusibles, recte tractantes verbum veritatis. 2 Tim. ii. Bonum certamen certantes, apprehendite vitam æternam; nemo enim coronabitur nisi qui legitime certaverit. Pascite qui in vobis est gregem Dei, providentes non coacte sed spontanee secundum Deum, neque turpis lucri gratia, sed voluntarie; neque ut dominantes in cleris, sed formam facti gregis ex animo. 1 Pet. v. 2. Denique providentes bona non tantum coram Deo, sed etiam coram omnibus hominibus, sic luceat lux vestra coram illis, ut videntes opera vestra bona glorificent Patrem vestrem qui in cœlis est. Hæc meditemur, in his simus, ut cum apparuerit Princeps Pastorum, percipamus immarcessibilem gloriæ coronam.

III. ON THE SANCTITY THAT BELONGS TO THE CHARACTER OF AN APOSTLE.

The pastoral and apostolical characters agree in this, that both the pastor and the apostle have the charge of souls, both of them are ambassadors

from God to man, both of them are dispensers of the mysteries of Christ, both of them are commissioned to promote the glory of God and to procure the salvation of souls; so that the pastoral charge is always included in that of the apostle; but they also differ in several respects; the pastoral charge is confined to those particular souls who are immediately entrusted to it, the apostolical commission extends to those who are not yet brought to the fold; the pastoral charge supposes the flock to be already Christians, the apostle's employment is to make those Christians who as yet are not; the pastor illustrates the truths of the gospel to those who already have the true faith, the apostle carries the light of these divine truths to those who know them not, but sit in darkness and in the shadow of death; the care of the pastor is employed about souls who belong to Jesus Christ, the solicitude of the apostle is to seek after those souls who are yet under the captivity of Satan, that he may bring them to Jesus Christ. Hence the commission of the apostle is more ample, his labours more universal, and the field of his action wider and more extended; of consequence his fatigues are greater, his toils more incessant, his dangers more frequent, and his sufferings more severe. But for this very reason a much more eminent degree of sanctity is required in one who is engaged in any degree of the apostolical charge, than in a simple Pastor of souls, to support him under his greater trials, and to enable him to discharge his more weighty duties. His charity both to God and man must be more fervent, his zeal more pure, his detachment from all creatures more perfect, his humility more sincere, his union with and love for Jesus Christ more ardent, so as to make him even

rejoice and be glad when he suffers persecutions and crosses for his sake. In fact we find that the description which the holy scriptures give us of the apostolical character contains the most sublime and the most exalted sanctity. An apostle is there represented to us as a man separated entirely from this world and from all worldly affairs by the special will of God, and set apart for the ministry of the gospel, as a soldier of Christ dedicated to his service. Vocatus apostolus, segregatus in evangelium Dei, Rom. i. 1., says St Paul, non ab hominibus neque per hominem, sed per Jesum Christum et Deum Patrem, qui suscitavit eum a mortuis, Gal. i. 1. For this reason he is commanded to labour, sicut bonus miles Christi. Nemo autem militans Deo implicat se negotiis secularibus, ut placeat ei cui se probavit. 2 Tim. ii. 4. He is there represented as a *vessel of election, to carry the name of Christ before Gentiles and Kings, and the children of Israel*, Act. ix. 15, as a fisher of men for God. *Follow me*, says Christ, *and I will make you fishers of men;* as one who leaves father and mother, and goods and possessions, and every thing else in this world, that he may with the greater freedom and perfection follow after, and adhere to Jesus Christ; and in consequence of this he is there further represented as one united with Jesus Christ in the strictest manner, and totally guided by him and depending on him, like as the branch is nourished by the stock and depends upon it, so that he lives no more to himself, but Christ lives in him; and this union is there declared to be so essential to him, that without it he neither can bring forth any fruit in others for the glory of God, nor can be able himself to escape eternal misery. *Abide in me*, says

our Lord, *and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, so neither can you unless you abide in me. I am the vine, you are the branches; he that abideth in me and I in him, the same beareth much fruit, for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. In this is my father glorified, that you bring forth much fruit and become my disciples*, Jo. xv. 4; and hence St Paul declares of himself, *and I live, now not I, but Christ liveth in me: and that I live now in the flesh, I live in the faith of the Son of God, who loved me and delivered himself for me*, Gal. ii. 20. In the same divine oracles, an apostle is described as one not only dead to the world, but even crucified to it; as one whose only glory is in the cross of Christ, and whose profession is to know nothing but Christ crucified. *God forbid*, says the same great Apostle, *that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world*, Gal. vi. 14. *And I judged myself*, he adds, *not to know any thing among you but Jesus Christ, and him crucified*, 1 Cor. ii. 2. *For with Christ I am nailed to the cross*, Gal. ii. 19. Nay an apostle, according to the idea of that dignity given us in the holy scriptures, is one destined by the divine providence to crosses, and persecutions, and trials of all kinds, in the execution of his office; and who, at the same time is called upon to the practice of the most heroic virtues in the midst of all these afflictions, and of the most disinterested love of his fellow creatures, even of his most inveterate enemies: for besides that our blessed Saviour ex-

pressly foretold his apostles what they were to expect and would meet with of this kind from the world, and declared of St Paul at his conversion the great sufferings he would meet with, as the badge of his office, and as the grand end to which he was called, *I will show him how great things he must suffer for my name's sake*, Acts ix. 6. Besides this I say, we find in fact that it was the constant portion of the apostles in this mortal life to be exposed to sufferings and trials of all kinds, and we are assured by St Paul that to this they are set forth and appointed by God. *God*, saith he, *hath set forth us apostles, the last, as it were men appointed to death; we are made a spectacle to the world and to angels and men; we are fools for Christ's sake . . . we are weak . . . we are without honour. Even unto this hour we both hunger and thirst, and are naked, and buffetted, and have no fixed abode; we are reviled and we bless, we are presecuted and we suffer it; we are blasphemed and we entreat; we are made as the refuse of the world, the off scouring of all even until now*, 1 Cor. vi. 9. See here, what an exalted idea the word of God gives us of the sanctity of an apostle! see here to what perfection apostolical men are destined by their holy vocation! Nay, the same blessed apostle comparing himself with the other apostles, and affirming that he was more a minister of Christ than they, brings this as the only proof of his being so, that he underwent more frequent trials and more severe afflictions; as if he wanted by that to show that sufferings and trials are the distinguishing character of an apostle. *They are ministers of Christ*, says he, *I am more; in many more labours, in prisons more frequently, in stripes above measure, in deaths often . . . in*

labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness, 2 Cor. xi. And as this great apostle most cheerfully underwent all these severities for the love of Christ, and exposed his life to all dangers for his glory, so we find him honoured by a most glorious testimony from the other apostles themselves in council assembled, which they bestowed on him and his companion Barnabas, that they were *men that have given their lives for the name of our Lord Jesus Christ*, Act. xv. 6. But let us hear how he himself expresses the apostolical dispositions of his soul to his brethren at Ephesus, where he sets before us a most perfect example of apostolical perfection. *And now*, says he, *behold, being bound in the spirit I go to Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost in every city witnesseth to me, saying that bonds and afflictions wait for me at Jerusalem. But I fear none of these things, neither do I account my life more precious than myself, so that I may consummate my course and the ministry of the word which I received from the Lord Jesus to testify the gospel of the grace of God . . . Wherefore I take you to witness this day that I am clear from the blood of all men; for I have not spared to declare to you all the counsel of God . . . for three years I ceased not with tears to admonish every one of you night and day.* Acts xx. 22. What a noble picture is here given us of apostolical disinterestedness, contempt of this world and of life itself, love of God, desire to please him, tender love for souls and zeal for their salvation? But what a high degree of sanctity and perfection is required to arrive at these sublime virtues? and yet to this all they are called who are evangelical labourers in

our Lord's vineyard! who are sent as apostolical missionaries to labour for the conversion of sinners to God! Ah, how ought this consideration to overwhelm us with shame and confusion, when we compare ourselves with this model set before us, and reflect how far behind we are in following this sacred example! But can there be a more powerful motive thought of or imagined than this consideration to awaken us out of our lethargy, and excite in our hearts an ardent zeal for the sanctification of our own souls? an efficacious zeal such as will set us effectually to work without further delay for obtaining this great end of our vocation?

There still remains another virtue which is exceedingly necessary for all those who have the care of souls, but which our Saviour seems particularly solicitous should shine forth in the most eminent degree in those who are called to the office and character of apostles; and that is, an invincible love for one another, and the strictest union among themselves; that brotherly love which he so much recommends to all his followers, that divine charity which is the bond of perfection. In his conversation with his apostles the night before his passion, he pours forth his heart to them on this subject in the most endearing manner. *A new command I give you,* says he, *that you love one another, as I have loved you;* formerly the command was to love your neighbour as you love yourselves; but this is not enough for the perfection I require in you, my apostles; I propose to you *the love I have for you,* as the pattern of that love with which I command you to love one another; this shall be the sign that you belong to me, this shall be your credentials as my ambassadors to men, *in this shall all men know*

that you are my disciples, if you love one another, Jo. xiii. 34. And not content with urging this duty upon them in so persuasive a manner; turning to his eternal Father he pours forth his most ardent prayers for them, that they may be preserved in union and love among themselves, and declares that this will be a proof to the world not only that they are his disciples, but that he himself is the Messiah sent by his Father to be the Saviour of the world. *I have manifested thy name,* says he to his Father, *to the men whom thou hast given me out of the world; . . . I pray for them: I pray not for the world, but for them whom thou hast given me, because they are thine . . . Holy father, keep them in thy name, whom thou hast given me, that* THEY MAY BE ONE, *as we also are one. As thou hast sent me into the world, I also send them into the world . . . and not for them only do I pray, but for them also who through their word shall believe in me,* THAT THEY ALL MAY BE ONE, *as thou, Father, in me and I in thee, that they also may be one in us,* THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME, Jo. xvii.

And no wonder, that our blessed Master should so pressingly recommend this fraternal love and union among themselves to all evangelical labourers; "quem enim in semetipsis, quem inter populos, illorum curæ commissos, fructum poterint expectare, nisi concordiæ et charitatis vinculis inter se mutuo constringantur? Num pacem? Num zelum animarum? Num in viâ salutis profectum? Num fidei incrementum et dilatationem? immo contraria omnia sine ulla dubitatione expectanda erunt; dicente apostolo, *Quod si invicem mordetis et comeditis, videte ne ab invicem consumamini,* Gal. v. 15, et

iterum, *Quod si zelum animarum non habetis, et contentiones sint in cordibus vestris, nolite gloriari, et medaces esse adversus veritatem: non est enim ista sapientia desursum descendens; sed terrena, animalis, diabolica. Ubi enim zelus et contentio; ibi inconstantia et omne opus pravum. Quæ autem desursum, est, sapientia, primum quidem* pudica est, deinde pacifica, modesta, suadibilis, *bonis consentiens, plena misericordia et fructibus bonis, non judicans, sine simulatione,* Jac. iii. 14.

Quæ cum ita sint, summopere vos hortor in Domino, et obsecro per viscera misericordiæ Jesu Christi, ut deponentes omnem malitiam et simulationes, et invidias et suspiciones, digne ambuletis vocatione quâ vocati estis, cum omni *humilitate* et *mansuetudine* et *patientia,* solliciti servare unitatem spiritûs in vinculo pacis, ut sancti sitis; Dominus enim Deus noster sanctus est, et hæc est voluntas ejus sanctificatio nostra. Si qua ergo consolatio in Christo, si quod solatium charitatis, si qua viscera miserationis implete gaudium meum, ut idem sapiatis, eandem charitatem habentes, unanimes idipsum sentientes, nihil per contentionem neque per inanem gloriam sed in humilitate superiores sibi invicem arbitrantes; non quæ sua sunt singuli considerantes, sed ea quæ alieni. Philip. ii. 1. Testis enim mihi est Deus, quomodo cupiam omnes vos in visceribus Jesu Christi. Vos enim omnes loco fratrum et filiorum in Christo Jesu habeo; ut co-operatores et adjutores, mihi a Deo datos in opus ministerii ad consummationem sanctorum, complector. Quamobrem, cum nihil ardentius cupiam quam ut sancti sitis felices vivatis et munera vestra cum laude coram summo Pastore exequamini, summis quotidie sollicitudinibus vestrâ causâ urgeor. Nihil mihi majorem

afferve poterit voluptatem quam si vestrûm singuli officio suo diligenter fungantur; nihil majorem dolorem quam so quid vel minimum in vestrum aliquo reprehensione dignum inveniatur; vere enim cum apostolo dicere liceat, *quis vestrum infirmatur, et ego non infimor? quis scandalizatur et ego non uror?* 2 Cor. xi. 29. Quapropter ad Dominum misericordiæ provobis confugiens, ipsius infinitam charitatem obsecro et obtestor ut septiformem spiritûs sui sancti Paracleti gratiam cordibus vestris infundat, *ut charitas vestra magis ac magis abundet, in scientia et in omni sensu: ut probetis potiora, ut sitis sinceri et sine offensa in diem Christi; repleti fructu justitiæ per Jesum Christum, in gloriam et laudem Dei*, Philip. 1. 9.

IV. ON THE SANCTITY WHICH THE CHURCH REQUIRES IN HER MINISTERS.

This subject is of so great importance that after illustrating and enforcing it from the fountain-head itself, the sacred word of God, it will be proper to take a short view of what Christ's holy Church has ordained concerning it. The spirit of God, and the spirit of his Church, is the same, for as there is but *one Lord, one faith, one baptism*, so there is also but *one body, and one spirit.* Eph. iv. Now the members of the Church being many make up this *one body in Christ*, Rom. xii. 5. And the *spirit* by which this body is guided, and governed, is the *spirit of Jesus, the spirit of truth*, whom Christ sent to his Church, *to teach her all truth* and *abide with her for ever*, Jo. xiv. 16. xvi. 13. Hence the Church, animated by the same divine spirit which

inspired the sacred writers of the holy scripture, proceeds with the same view in what she ordains concerning the sanctity of her ministers, and has in every age and every country enacted the most salutary laws for their conduct, in order to promote their advancement in Christian perfection. She enforces in the warmest manner all the sacred instructions she finds in the scriptures upon this head, and she enjoins them by her own regulations to observe such a line of conduct in their whole deportment as excludes every appearance of what is inconsistent with the sanctity, of their state, and breathes nothing but piety, sanctity, and edification. It is a misfortune to us that both while preparing ourselves for our sacred office, and when we have entered upon it, our situation is such as hinders us from becoming so thoroughly acquainted with all these wise regulations of the Church as could be wished; it cannot therefore but be agreeable to you that I lay before you on this occasion some of the principal canons which she has made concerning ourselves, that we may see still more and more how great our obligation is of *endeavouring* to attain the sanctification of our souls, and what rules the Church prescribes to us for that purpose. That we are obliged to obey her sacred laws, and endeavour to live up to the sanctity which she requires in her canons as becoming our vocation, is a point which needs scarcely be hinted at: Nulli sacerdotum liceat canones ignorare, nec quicquam facere quod patrum possit regulas obviare, ait *Cœlest.* I. *Ep.* 3. And St *Gregory the great*, Lib. 2. Ep. 7. decrees as follows, Hac, consona sanctis patribus, definitione sancimus, ut qui sacris nescit obedire canonibus, nec sacris administrare, nec communionem capere

sit dignus altaribus. Caus. 25 9, 1. In the same manner St Damasus, Ibid. c. 5. Violatores, ait, canonum voluntarii, graviter a sanctis patribus judicantur, et a sancto spiritu (instinctu cujus ac dono dictati sunt) damnantur; quoniam blasphemare spiritum sanctum non incongrue videntur, qui contra eosdem sacros canones, non necessitate compulsi, sed libenter, ut præmissum est, aliquod aut proterve agere aut loqui præsumunt . . . quia contra eum agunt cujus nutu et gratia sancti canones editi sunt. And the sacred Council of Trent defines on this subject as follows, Si quis hominem justificatum et quantumlibet perfectum dixerit non teneri ad observantiam mandatorum Dei et *Ecclesiæ*, sed tantum ad credendum, etc. Anathema sit, *Sess. vi. Can.* 20. Now the attention of the Church, in these her canons which regard the clergy, is indeed exceeding conspicuous, and extends to everything concerning them, which for the sake of order I shall consider under the following heads:—

WHAT SHE REQUIRES IN THOSE TO BE ADMITTED TO THE PASTORAL CHARGE.

With regard to the qualifications of those *to be* admitted to that sacred state, she demands a great degree of several important virtues. Let us hear her own words.

"Qui ad Presbyteratus ordinem assumentur, ad populum docendum . . . idonei comprobentur; . . . atque ita pietate ac castis moribus conspicui, ut præclarum bonorum operum exemplum et vitæ monita ab eis possint expectari. Trid. Sess. 23, c. 14.

"Beneficia curam animarum habentia personis dignis et habilibus, quæ per seipsos curam ipsam exercere valeant, conferantur. Trid. Sess. 7, c. 3. Et qui idonei judicati fuerint, ætate, moribus, doctrinâ, et aliis rebus ad ecclesiam gubernandam opportunis," Trid. sess. 24, c. 18, de ref.

THE SANCTITY OF LIFE AND PURITY OF MANNERS, SHE ENJOINS TO THOSE WHO ARE IN THAT STATE

The sanctity of life which she requires in those who are admitted to the ecclesiastical state is exceeding great. She considers what the holy ghost declares, that those who have the charge of souls should be *blameless*, and therefore she enjoins them to avoid the smallest faults which in them would be very great, "Levia etiam delicta quæ in ipsis maxima essent, effugiant, ut eorum actiones cunctas afferant venerationem," Trid. sess. 22, c. 1, de ref. She puts them in mind that if the holy ghost commands all Christians to *refrain from all appearance of evil*, 1. Thess. v. 22, and *to provide good things not only in the sight of God, but also* in the sight of all men, Rom. xii. 17, much more are they obliged to this who are commanded *to be a pattern of the flock from the heart*, 1. Pet. v. 3. Hence St Gregory declares that, "Tantum debet actionem populi actio transcendere præsulis, quantum distare solet a Grege vita Pastoris," Pastor I. 2, c. 1. And St Chrysostom, "Tantâ decet gloriâ virtutis excellere, ut, instar solis, cæteros, veluti stellarum igniculos, in suo fulgore obscuret," In 1. Tim. 3, and therefore the Church in her sacred canons requires that "Pastor, se a crimine, et omnis criminis suspicione vel specie reddens immunem, cæteris etiam virtutis exemplo præluceat."

Conc. Rhemens. Tit. de Cler. c. 1, all which is founded on the orders given by the apostle to all Pastors in the persons of Timothy and Titus, *Be thou an example of the faithful in word, in conversation, in charity, in faith and chastity*, 1. Tim. iv. 12. *In all things show thyself an example of good works, in doctrine, in integrity, in gravity*, Tit. ii. 7.

But not content with these general instructions and regulations, the church also descends to some particular virtues which she chiefly wants should shine forth in her Clergy, as being the principal ornaments of their character.

TEMPERANCE AND SOBRIETY.

She knows that among the qualities which the apostle requires in a Pastor of souls, one is that he be *sober; not given to wine*, 1. Tim. iii. She knows that intemperance is a vice detestable in all, but above measure so in a minister of the altar, and therefore in one of her most important general councils, she decrees as follows. "A crapula et ebrietate omnes clerici diligenter abstineant. Nec ad bibendum quispiam incitetur, cum ebrietas et mentis inducat exilium, et libidinis provocet incentivum. Unde illum abusum penitus decernimus abolendum, quo in quibusdam partibus ad potus æquales suo modo se obligant potatores, et ille judicio talium plus laudatur qui plures inebriat et calices fæcundiores exhaurit. Si quis autem super his se culpabilem exhibuerit, nisi a superiore commonitus satisfecerit, ab officio vel beneficio suspendatur," Lateran, sub. Innoc. iii. And a little after the same great council prohibits all clergymen even to go into Taverns,

except through necessity when on a journey. "Tabernas prorsus evitent, nisi forte causâ necessitatis in itinere constituti." Ibid. Which last prohibition was made even in the earliest ages of the church, and is found among the canons which go under the name of the apostles. Thus "Si quis clericus in cauponâ cibum capere deprehensus fuerit, a communione excludatur; excepto tamen eo qui necessario in itinere in commune diverterit hospitium," Can. apost. 53. And in the third council of Carthage the same is enforced in these words. "Clerici, edendi vel bibendi causâ, tabernas non ingrediantur, nisi peregrinationis necessitate compulsi," cap. 27. And no wonder the church should be so strict upon this point of prohibiting her clergy from exposing themselves to any occasion of intemperance, for she well knows that the Holy Ghost has pronounced most dreadful woes against it in all, and therefore she wisely judges that those who serve at the altar of God should keep at the utmost distance from it. *Woe to you that are mighty to drink wine, and are early in the morning to follow drunkenness . . . Woe to you that are mighty to drink wine, and are stout men at drunkenness*, Is. v. 11, 22.

For the same reasons the Church prohibits her clergy from going to feasts and banquets, whether at marriages, or other such occasions. Thus, "Laicorum convivia clerici non frequentent" Raven. an. 13, 4. "Convivia non faciunt frequentia: a laicorum nimia familiaritate abstineant, ne sic dignitatem imminuant." Conc. Narbon tit. 26. Also, "Presbyteri, diaconi, et subdiaconi, quibus ducendi uxores licentia non est, etiam alienarum nuptiarum evitent convivia . . . Nec his cœtibus misceantur, ubi amatoria cantantur, et turpia, aut

obscœni motus corporum choreis et saltationibus efferuntur, ne auditus et obtutus sacris mysteriis deputati, turpium spectaculorum vel verborum contagione polluantur." Agathem cap. 39. Lastly, "A nuptiarum consuetudine, et aliis publicis conviviis omnino abstinere, non tantum hortamur clericos sed et jubemus." Conc. Turon anno 1583. In all which laws the church is directed by what is enjoined by the Holy Ghost, and commands to be done by her Clergy in a manner suitable to their character, what that divine lawgiver prescribes to all in general, by the wise man; *Be not in the feasts of great drinkers, nor in their revellings who contribute flesh to eat, because they that give themselves to drinking, and that club together, shall be consumed, and drowsiness shall be clothed with rags*, Prov. xxiii. 20. St Jerom also speaks much to the purpose on this point. "Epulas," says he, "numquam petentes, raro accipimus rogati; facile contemnitur clericus, qui sæpe rogatus ad prandium ire non recusat . . . nam cum accesseris" (rogans) "viliorem te judicat; et mirum in modum, si eum rogantem contempseris, plus te postea veneratur." Epist. ad Nepot.

Nor does the attention of the church stop even here; but reflecting on the words of our Lord, *Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness*, Luke xxi. 31, and of the apostle, *Let us walk honestly, as in the day, not in rioting and drunkenness*, Rom. xiii. 13. And wisely judging that these divine commands are particularly binding on priests and pastors, not only enjoins them to fly from all feastings with others, but even prescribes to them the strictest frugality and sobriety in their own private conduct, thus; "Episcopus vilem sup-

pelectilem et mensam ac victum pauperem habeat; et dignitatis suæ autoritatem fide et vitæ meritis quærat," Conc. Carthag. iv. c. 15. And the Council of Trent referring to this ancient Council, Episcopis præcipit ut mores suos omnes ita componant, ut reliqui ab eis frugalitatis, modestiæ ac continentiæ exempla petere possint: Quapropter jubet ut episcopi modestâ supellectili et mensâ ae frugali victu contenti sint." Sess. xxv. c. 1, de ref. for as another council well observes, "Sumptuosis dapibus gravidus non potest in suis abstinentiam laudare quam calcat," Aquisgr. An. 81, 16, c. 28. On this head the holy Fathers speak as follows. "Condimentorum elaboratæ bilanditiæ ut voluptatis illecebræ, repudiandæ." S. Basil, s. de ver. virg. "De condimentis sufficiat ut comestibiles fiant cibi nostri, non etiam concupiscibles vel delectabiles." S. Bern, ad Fratr.

CHASTITY.

Another virtue which the church most strictly enjoins all those of her clergy who are in holy orders is a pure and unspotted *Chastity;* in this she follows the repeated injunctions of St Paul to Timothy and Titus, and particularly what he says to the former, *I charge thee before God and Christ Jesus and the elect angels, that thou observe those things without prejudice, doing nothing by declining to either side; impose not hands lightly on any man, neither be partaker of another man's sins.* KEEP THYSELF CHASTE, 1 Tim. v. 21-22. It would be endless to relate all the reasons by which the church is guided on this head, and her repeated laws concerning it; let what follows suffice. "Clerici continenter et caste vivere studeant uni-

versi, præsertim in sacris ordinibus constituti, ab omni libidinis vitio præcaventes, quatenus in conspectu Dei omnipotentis puro corde ac mundo corpore valeant ministrare . . . sin minus statuimus ut puniantur secundum canonicas sanctiones, quas efficacius et districtius præcipimus observari," Con. Gen. Later. iv. can. xiv. "Si quis clericus adulterasse, aut confessus, aut convictus fuerit, depositus ab officio, communione concessâ, in monasterio toto vitæ suæ tempore recludatur," Conc. Aurel. Cap. si quis. Cler. Dist. 81. "Castitas propria, et, ut ita dixerim, pudicitia sacerdotalis, ut non solum ab opere se immundo abstineat, sed etiam a jactu oculi, et cogitationis errore, mens, Christi corpus confectura, sit libera," S. Hieron, in cap. 1 ad. Titum. "Cum clericis quoque non permittas mulierculas habitare, nisi forte de illis personis existant, in quibus naturale fædus nihil permittat sævi criminis suspicari." Innoc. iii. c. a nobis. "Præcipimus ut nullus clericorum extraneæ mulieri collatione aut familiaritate jungatur . . . nec ipse frequentandi extraneam mulierem habeat potestatem . . . ad custodiendam vitam et famam." Conc. Agath. can. 10 anno 506. "Omnibus castitas necessaria est, sed maxime ministris ecclesiæ quorum vita aliorum debt esse eruditio." S. Aug. serm. 10. "Episcopi, Presbyteri, Diaconi, aut virgines eliguntur aut vidui, aut certe post sacerdotium in æternum pudici." Hieron. contr. Jovin."

HUMILITY

A third virtue which the church requires in her pastors, is a profound *Humility*. We have already seen how necessary this is, from the com-

mand of Christ himself; and St Paul, among the qualities of a good pastor, mentions, that he ought to be *not proud*, Tit. i. 7, that he be not puffed up with his dignity or authority, that he do not claim a submissive respect from others, by behaving in a distant, supercilious way to them, that he avoid all those airs of haughtiness and stiffness, by which the great ones of the world want to keep up their state. "A Pastor of souls," says St Gregory, "who has difficulty to answer for himself, ought to reflect that at the day of judgment, he must also answer for and give an account of as many souls, as he had persons under his charge. Quæ cogitatio si assidue mentem excoquit, omnem superbiæ timorem premit. Potestas enim quæ accepta est non honor sed onus æstimatur." Mor. lib. 24, c. 26, and this is what the Holy Ghost teaches by the wise man, *Have they made thee a ruler? be not lifted up: be among them as one of them. Have care of them and so sit, and when thou hast acquitted thyself of all thy charge, take thy place*, Eccl. xxxii. 1. The government of souls is a fatherly government, a government of confidence, in which it is impossible to succeed, but by the heart, and nothing can be more contrary to this than an air of haughtiness and contempt, which shuts the heart, discourages the mind, and destroys all confidence; this therefore is expressly forbidden in pastors of souls. *Reges gentium dominantur eorum*, says our blessed Saviour, *vos autem non sic;* Luke xxii. and, *Feed the flock of God . . . not as lording it over the clergy, but being a pattern of the flock from the heart.* 1 Pet. v. 3. "Sciat," says St Jerom, "sibi subditum populum conservum esse non servum," in Tit. c. 1, and a contrary behaviour in a pastor is one of those reasons

assigned by Almighty God for the woe he pronounces against them, *woe to you shepherds of Israel*, says he . . . *my flock you did not feed; the weak you have not strengthened, and you ruled over them with rigour and with a high hand*, Ezek. xxxiv. 3, 4. Hence a pastor of souls must have a fatherly love and affection for the very lowest of his flock, however mean, ignorant or dull they may be; he must treat them in an encouraging manner, he must through humility accommodate himself to their capacity, and with St Paul *make himself all things to all men, that he may save all*, 1 Cor. ix. 22. Remembering the example of his great master, who said, *To preach the gospel to the poor he hath sent me, to heal the contrite of heart*, Luk. iv. 18. And, *suffer little children* (whether in age or abilities) *and forbid them not to come to me; for of such is the kingdom of heaven*, Matth. xix. 14. He must consider that, with St Paul, *he is a debtor to the Greeks and to the Barbarians, to the wise and to the unwise*, Rom. i. 14. And therefore must have such a concern for every one of his flock as to be able to say with the same apostle, *who is weak and I am not weak? who is scandalized and I am not on fire?* 2 Cor. xi. 29. On these grounds the sacred canons decree as follows. " Se faciles adeuntibus præbeant, præsertim vero conquerentibus de injuriis receptis, denuntiantibus ex charitate defectus subditorum quorumcumque, et pauperum miserias vel infirmorum dolores declarantibus, quibus ita paternâ dilectione provideant, ut egentibus largas eleemosynas concedant, inimicos reconcilient, infirmos visitent. Conc. Narbon. Tit. 26.

OBEDIENCE

A fourth virtue which the church most strictly requires from her clergy, as the sister and companion of true humility, is *Obedience* to their superiors. In the law of Moses it was ordained by God with regard to this virtue as follows: *He that will be proud, and refuse to obey the commandment of the Priest . . . that man shall die, and thou shalt take away the evil from Israel,* Deut. xvii. 12. *But now,* says St Jerom, under the law of Christ, "inobediens spirituali animadversione truncatur, et ejectus de ecclesia rabido dæmonum ore decerpitur," Epist. 1, ad Heliod. The rule laid down by the apostle on this head is very strong, *Obey your Prelates,* says he, *and be subject to them; for they watch as being to render an account of your souls, that they may do this with joy, and not with grief; for this is not expedient for you,* Heb. xiii. 17. In consequence of this command, which the apostle lays upon all, the church, from the very earliest ages, has required a very great obedience from her clergy to their superiors, so as even to demand a solemn promise from them at their admission to the priesthood to obey their bishops. Hence in the third epistle attributed to Pope Clement I. it is thus decreed, "Qui suis episcopis non obediunt indubitanter rei et reprobi existunt," and a little after, "si autem vobis Episcopis non obedierint omnes Presbyteri, Diaconi ac Subdiaconi, et reliqui Clerici, non solum infames, sed et extorres a regno Dei et consortio fidelium, ac a limitibus sanctæ Dei ecclesiæ alieni erunt." And the thirty-eighth canon of those attributed to the apostles says, "Presbyteri et Diaconi absque voluntate Episcopi nihil peragunt, ipsius enim fidei

populus Domini commissus est, et pro animabus ab ipso repetetur ratio." Hence the holy Fathers are exceeding strong upon this head, "Omnes sequimini Episcopum ut Christus Patrem," St Ign. M. in Epist. ad Smyrn. "Esto subditus Pontifici tuo et quasi animæ Parentum suscipe." St Hieron. Ep. 2, ad Nepot., and the Council of Trent, to say nothing of innumerable others, "eos qui Præpositos suos audiunt, Deum remuneratorem audire declarat; qui vero contemnunt, Deum ipsum ultorem habituros esse affirmat." Sess. xxv. Decr. de Delect. cibor.

MEEKNESS

The next virtue which the church requires in her ministers is another individual companion of true humility, an invincible *Meekness*. Of all the characters of our blessed Redeemer, this of *meekness* is what he seems chiefly to glory in. It was by this the prophet described him when foretelling his triumphant entry into Jerusalem, *Tell the daughter of Sion, behold the King cometh to thee, meek and sitting upon an ass*, Matth. xxi. 5. And he desires all his followers to learn this virtue in a special manner from him, *Learn of me, for I am meek and humble of heart*, Matth. xi. 29. And he pronounces a blessing upon them that have it; *blessed are the meek, for they shall possess the land*, Matth. v. 4. St Paul thought he could not use a more endearing motive to persuade us to our duty, than this meekness of Christ, and says, *Now I Paul myself beseech you, by the mildness and modesty of Christ*, 2 Cor. x. 1. He enumerates it among the fruits of the Holy Ghost, Gal. v. 23. He declares it a part of the vocation of a Christian,

Eph. iv. 2. And he enjoins it in a special manner to the Pastors of souls in the persons of his beloved disciples and successors in that office, Timothy and Titus. *But thou, O man of God, fly these things, and follow . . . mildness,* 1 Tim. vi. 11. *The servant of God must not wrangle, but be mild towards all men,* 2 Tim. ii. 24. *Admonish them . . . not to be litigious, but gentle, showing all mildness towards all men,* Tit. iii. 2. And among the virtues proper to Pastors of souls, he says they ought to be *not subject to anger . . . no strikers,* Titus 1, 7, *not quarrelsome,* 1 Tim. iii. 3. On these grounds the church warmly recommends this virtue to all her Pastors; she puts them in mind, with St Jerom, that they are teachers of the people, and that "Nihil est fædius præceptore furioso, errantes enim non tam ad bonum retrahit quam ad malum sua sævitia præcipitat." In Ti. c. 1. She admonishes them with St Chrysostom, that "Doctor est medicus animarum," and that as physicians, all lenity must be used by them to their patients; and in the canons attributed to the Apostles she decrees thus, "Episcopum aut Presbyterum aut diaconum, qui vel fideles delinquentes, vel infideles injuriam inferentes, percutit, et terrorem ipsis per hujusmodi vult incutere, deponi præcipimus Nusquam enim Dominus hoc nos docuit. Imo vero contra; cum ipse percuteretur, non repercutiebat; cum lacesseretur convitiis, non reddebat convitium; cum pateretur, non comminabatur." Can. 26 Apostol. With St Chrysostom she requires them never to reproach or affront any offender. "Nam cui infertur contumelia audacior et impudentior fit, et eum qui se ita affecerit ut contemnat magis inducitur. Hom. 2, in Tit. and as St Jerom adds, "Ne contumeliosus perdat, eum, quem potuit modestia et lenitate corri-

gere." Hom. in c. 1. She conjures them with St Paul, *Not to contend in words, for it is to no profit but to the subverting of the hearers*, 2 Tim. ii. 14. *To shun profane and vain babblings, for they grow much towards ungodliness, and to avoid foolish and unlearned questions, knowing that they beget strifes*, ib. ver. 16, 23. But instead of these unchristian ways of acting, she enjoins them, *to be mild towards all men, apt to teach, patient; with modesty admonishing them that resist the truth, if peradventure God may give them repentance to know the truth*, ver. 24. Hence in her canons she decrees on this head. "Discordantes clericos Episcopus vel ratione vel potestate, ad concordiam trahat: inobedientes synodus per audientiam damnet." Carthag. iv. cap. 19. "Odium lites et jurgia clerici omnes fugiant." "Bituric Conc. de cler. can. 9, and St Gregory Tales," ait, "sese qui præsunt exhibeant, quibus subjecti occulta quoque sua prodere non erubescant: Ut cum tentationum fluctus parvuli tolerant, ad Pastoris mentem quasi ad matris sinum recurrant." Pastor. p. 2, c. 5.

The church in a special manner requires her pastors to divest themselves of all attachment to riches and the goods of this life, and to be charitable to the poor. To what we have seen above on this subject, I shall here only subjoin the following, out of the many canons of the church, concerning it. "Cum præcepto divino mandatum sit omnibus, quibus animarum cura commissa est, oves suas agnoscere—ac bonorum omnium operum exemplo pascere, pauperum aliarumque miserabilium personarum curam paternam gerere . . . Sacrasanta Synodus eos admonet et hortatur ut divinorum præceptorum memores factique forma gregis in judicio et veritate pascant et regant."

Trident. Sess. xxiii. cap. 1. De Ref. Nam ut ait St Gregor. "Qui non dat pro ovibus substantiam suam, quando pro eis daturus est animam suam?" Hom. 24, in Evang. "Clerici qui ab Episcopo in servorum Dei numerum adscribuntur, mundo et pompis ejus abrenuntiant: multo magis decet sacerdotes, qui altiora tractant, mentes a mundo, et iis quæ sunt mundi, omnino abducere; in hunc enim finem Christus apostolos de mundo non esse dixit, cum tamen eos de mundo elegisset. Idcirco ne ad terrena desideria revertantur, qui semel facti sunt sacerdotes." Conc. Bituric. Tit. de sacerdot. "Amorem pecuniæ, quasi materiam cunctorum criminum fugiant," Distinct. xxiii. c. 3.

WHAT EMPLOYMENTS SHE PROHIBITS AND WHAT SHE APPROVES

We come now to take a view of the employments which the church prescribes for her clergy; and concerning these we shall consider first what things she prohibits, and then what she enjoins them for their occupations. With regard to the first, they are reduced to three general classes; for all those employments are strictly forbidden by the sacred canons (1) Which tend to dissipate their minds from heavenly things in the pursuit of worldly gain. (2) Which have any appearance of cruelty, and are contrary to that meekness and mildness of heart, which, after the example of our Lord and Master, ought to be a distinguishing part of the character of his Priests. (3) Which are unbecoming the modesty and gravity of their sacred character, and have the smallest tendency to sully or obscure the purity and chastity of their heart.

The first of these prohibitions is founded on the

rule laid down by the apostle; *No man, being a soldier of God, entangleth himself with secular business, that he may please him to whom he hath engaged himself*, 2 Tim. ii. 4. A priest is one *taken from among men, and ordained for men in the things that appertain to God*, Heb. v. i., consequently his business is only to please God, and attend to the things that appertain to him; "Vacuum a sæcularibus oportet esse animum divinæ servitutis obsequio consecratum. Magnis addictus es, noli minimis occupari: minima et vilia sunt quæcunque ad sæculi questus et non ad lucra pertinent animarum." Petr. Bles. in instit. episc. The church proceeding on these grounds, decrees in her sacred canons as follows. In the general Council of Chalcedon, "Decrevit sanctum hoc magnumque concilium nullum deinceps clericum possessiones conducere, aut negotiis sæcularibus se immiscere." Can. 3. "Clerici negotiationibus inhonestis et lucris turpibus imminentes . . . aut ab indignis posthac questibus noverint abstinendum, et ab omni cujuslibet negotiationis ingenio vel cupiditate cessandum; aut in quocunque gradu sint positi, mox a clericalibus officiis abstinere cogantur." Ita Gelas. Pap. "Negotiatorem clericum et ex inope divitem, quasi quandam pestem fuge," Dist. 88, c. 9. "Secundum instituta prædecessorum nostrorum sub interminatione anathematis prohibemus, ne clerici causâ lucri negotientur." Alex. iii. in Conc. Lateran. ii. "Clerici officia vel commercia secularia non exerceant, maxime inhonesta." Later. iv. Can. 16. "Ne possessiones alienas conducant, aut aliorum causas lucri gratia suscipiant: non fide jubeant, aut sæcularibus implicentur negotiis, quibus ab altari divinoque officio avocentur." Conc. Remens. An. 1583, de

Cler. cap. 3. Hence a great master in spiritual learning justly concludes, "Clericus qui leviore comparat pretio, ut carius vendat, filius est avaritiæ, idololatra pecuniæ, servus mammonæ et venumdatus sub peccato." Petr. Bles. upi supra.

The prohibition of things belonging to the second class is founded on the distinguishing character of our blessed saviour, his *meekness;* of which the scripture says, *He shall not contend nor cry out, neither shall any man hear his voice in the streets; The bruised reed he shall not break, and the smoking flax he shall not extinguish,* Matth. xii. 19. We have already seen how earnestly the church requires that all her Clergy, especially the Priests and Pastors of souls, should resemble their divine master in this amiable virtue; and every one must see how inconsistent it is with their office, employments and character, to do any thing that has the least appearance of fierceness or cruelty; on these grounds she strictly prohibits them to exercise surgery to be judges in criminal causes where death or mutilation is inflicted for the punishment; to carry arms; or to employ themselves in hunting. Thus in the fourth general Lateran Council it is decreed: "Sententiam sanguinis nullus clericus dictet aut proferat . . . aut ubi exerceatur intersit . . . Nec quisquam clericus literas scribat aut dictet pro vindictá sanguinis destinandas." Can. 18.

With regard to arms, St Paul says, *The weapons of our warfare are not carnal,* II. Cor. x. 4. And St Ambrose, "Dolere potero, gemere potero, flere potero; adversus arma, milites, gothos quoque lachrymæ meæ arma sunt: talia enim munimenta sunt sacerdotis, aliter nec debeo, nec possum resistere." Orat. in Auxent. On these grounds the

canons decree, "Clerici arma portantes excommunicentur," conc. Pictav. "Si clericus cum armis inventus fuerit, triginta dierum inclusione detentus, aquâ tantum et modico pane diebus singulis sustentetur." Conc. Metisc. I. c. 5. "Nec ensem nec pugionem, nec aliud armorum genus secum gestant." Conc. Narbon. 1551, c, 20. "Clerici vacantes militiæ deponantur." Mogunt I. c. 27. "Quicunque clericus aut in bello aut in rixa mortuus fuerit, neque in oblatione neque in oratione pro eo postuletur." Caus. 23, q 8. c. 4. And St Charles Borrom, in his first prov. conc. decrees thus; "Arma clericorum sunt orationes et lachrymæ: idcirco edicimus ne clerici arma cujusvis generis ad offensionem, vel etiam ad defensionem ferant; exceptis cultellis ad domesticum vitæ usum accommodatis . . . Omnino balistâ, hastis et sclopeto, aliisque hujus generis instrumentis interdicimus." Part 2, Tit. 25. And the general Council of Vienne, held in the year 1311, under Clement V. expressly ordains all Bishops to proceed canonically against all such of their clergy as engage in worldly affairs, and carry arms, and burdens their conscience with the performance of this duty. "Adversus clericos negotiationibus vel commerciis sæcularibus publice insistentes vel arma portantes, sic canonica servare studeant instituta, quod et illi ab excessibus compescantur hujusmodi, et ipsi de damnabili circa hæc negligentiâ nequeant reprehendi." Conc. Vien. generale.

As for hunting, it is repeatedly and severely prohibited in many councils. "Episcopum, Presbyterum aut Diaconum, canes ad venandum aut accipitres aut hujusmodi res habere non licet. Quod si quis talium personarum in hac voluptate sæpius detentus fuerit, si Episcopus sit tribus mensibus a

communione suspendatur, si Presbyter duobus, diaconus vero abomni officio et communione suspendatur." Conc. Agath. can. 55. "Omnibus servis Dei venationes et sylvaticas vagationes cum canibus, et, ut accipitres aut falcones habeant, interdicimus," Dist. 24, c. 3. "Canes et aves sequi ad venandum . . . ministris altaris Domini omnino contradicimus; de quibus ait apostolus nemo militans Deo implicat se negotiis secularibus." Conc. Mogunt. L iii. Decret. Tit. 1. "Venationes quoque ferarum vel avium minimè sectentur" Turon. 3, c. 8. And the fourth general Council of Lateran, "Venationem et aucupationem universis clericis interdicimus, unde nec canes nec aves ad aucupandum habere præsumant." Can. xv. "A venatione abstinebunt clerici." Mediol. I. sub. S. Carolo. "Contra clericos venatores, si a venandi consuetudine moniti non desistant procedatur." Conc. Senon, anno 1528, decr. moral, c. 26. "Neque ullum venationis genus exerceant, aut canes, accipitresve, aut aliud alant venaticum animal." Conc. Aquens, anno 1585. And no wonder the church should so strictly prohibit this employment in her clergy, for what can be more opposite to the spirit of prayer and recollection, than the tumult and agitation of hunting? What more inconsistent with the attention they ought to give to the sick and dying and to all the needs of their people? What more contrary to their obligation of applying to study and meditation, than to be traversing through the fields with dogs? Hence St Jerom justly observes that, "Penitus, noninvenimus in scripturis sanctis sanctum aliquem venatorem," in Ps. 90. Finally the Council of Trent decrees "Ab illicitis venationibus, aucupiis, choreis, tabernis, lusibusque abstineant." Sess. 24 cap. 12 de ref.

And in the notes refers to the two councils of Agde. can. 55 and Tours 3, c. 8, above related.

The prohibition of things of the third class, to wit, such as are unbecoming the gravity of their sacred character, is founded on the sanctity of their office and the duties annexed to it, on the sanctity of their persons which God requires from them, as we have seen above at large, and on the great obligation that they lie under to behave on all occasions with the utmost sobriety, and to preserve an unspotted chastity. Hence we find the following particulars strictly forbidden them by the sacred canons.

To be present at public shows, plays, comedies, balls, and the like. "Clericis lege Patrum cavetur, ut a vulgari vita seclusi a mundi voluptatibus sese abstineant, non spectaculis non pompis intersint." Dist. xxiii. c. 3. "Donare res suas histrionibus vitium est immane non virtus." Dist. 86, c. 7. "Mimis, joculatoribus, histrionibus clerici non intendant." Lateran. iv. Gener. can. 15. "A comœdiis, choreis ac saltationibus agendis et spectandis clerici abstineant." Conc. Bituric. Tit. 25, can. 6. "Clerici nunquam comœdias, fabulas, choreas, vel quid aliud ludicrum exiis quæ ab histrionibus exhibentur, agent vel spectent: ne visus et obtutus sacris mysteriis dicati turpium spectaculorum contagione polluantur." Conc. Burdig. An. 1583, Tit. 25. "Quod in populo veniale est, in sacerdote judicatur sacrilegium: ideo districte clericis prohibet choreas, comœdias, fabulas . . . ne puritas sacerdotis rerum inanium aut etiam obscænarum aspectu polluatur." Conc. Aquens. an. 1585. "Quæcunque ad aurium et ad oculorum pertinent illecebras, unde vigor animi emolliri posse credatur, quod de aliquibus generibus musi-

corum aliisque nonnullis rebus sentiri potest, Dei sacerdotes abstinere debent." Conc. Turon iii. can. 7. "Fabulis, comœdiis et hastiludiis, aliisve profanis et inanibus spectaculis non intererunt: ne aures et oculi sacris officiis addicti, ludicris aut impuris actionibus et sermonibus distracti polluantur. Clericalis etiam ordinis hominibus omni genere saltationis interdicimus." Mediol. i. sub. S. Carolo.

All games of hazard, such as dice and cards, all unbecoming games, all playing for money, and even being present when others are playing at these games. "Episcopus, Presbyter vel Diaconus, qui aleæ indulget, vel cesset vel deponatur." Can. Apost. 41. "Ad aleas et taxillos non ludant, nec hujusmodi ludis intersint." Conc. Lateran. IV. can. 16. "Ab alea venatione, et omni ludorum genere ecclesiasticis personis interdicto et indecoro, prorsus abstineant: nec unquam aliis quam honestis recreationibus se exerceant, nullâ ducti lucri cupiditate." Conc. Remens, Can. 6. "Clerici ne in publico ludant pila, aut aliis ludis maxime cum laicis. A ludo alearum, omnibusque qui a sorte pendent, abstineant; neque ludentium fautores, spectatores aut testes existant." Senon. Decr. Moral. c. 25. "Ab aleis, tesseris, chartis . . . cum privatum publice penitus abstineant." Burdig. an. 1583, Tit. 21. "Aleam, Tesseras, Chartas, omnes ludos vetitos . . . devitent." Conc. Bituric. 1584, Tit. 25. The Council of Narbonne makes the same prohibition and points out the reasons to it; to wit, the strict account churchmen must give to God of their time; the obligation they lie under from their character to tend to God and the sanctification of their souls in all their actions; the good example they are bound to give to others, and the dreadful

consequences of their giving scandal even to little ones; the opposition all such gaming bears to the virtues required in their character; and the danger they are exposed to of falling into passion, anger, etc., and perhaps of cheating, too, which an attachment to gaming generally leads to.

Finally the canons prohibit them from all public games, and even from using any innocent games themselves in public, "Ludos publicos, aliaque omnia quibus homines . . . aliquo scandalo offendere possunt, omnino interdicimus et prohibemus." Conc. Tolos, an. 1580. p. 1, c. 4. "Neque in publico ludant pilo, aut aliis ludis." Conc. Senon in Decr. Moral. c. 25. "Clericalis ordinis hominibus omni genere ludi, præsertim vero aleæ et tesserarum ac talorum interdicimus; prohibemus etiam globos, qui malleis ligneis impelluntur; item follis ludum, id est pilæ majoris. Nec solum ludere vetamus, sed eos ludorum spectatores esse nolumus, nec quenquam ludentem in ædibus suis permittere. Si autem valetudinis causâ parvâ pilâ aut alio non indecoro ejusmodi exercitationis genere interdum uti contigerit, nec publice id faciunt, nec pecunia intercedat in ludo, nec quidquam quod facile pecuniâ estimari possit." Conc. Mediol. I. part. 1, sub S. Carolo.

Having thus laid before you those exercises and employments which the church in her canons prohibits her ministers to make use of, we shall now see what are those things which are becoming their calling, and in which she wishes and requires them to be always employed. The grounds of what she ordains on this head are laid down in the sacred scripture. When the apostles found the care of the temporals of the church begin to interfere with their pastoral duties, they immediately proposed

the election of the seven Deacons to take this charge off their hands, and said, *It is not reason that we should leave the word of God and serve tables;* and after desiring seven to be proposed for this business, they said, *And we* WILL GIVE OURSELVES CONTINUALLY *to prayer and to the ministry of the word,* Acts vi. 2, 4. By which it appears that the duties which pastors owe to their people, are continual prayer, and the proper employments of their state and calling. The apostles indeed had no need of studying in order to be able to preach the word because they were immediately taught by the Holy Ghost, yet their successors in office not having that privilege, are also obliged to apply themselves to study and learning, that they may be able to teach their people the great truths they ought to know; and therefore St Paul commands Timothy to *attend to reading, to exhortation, and to doctrine . . . meditate in these things, be wholly in these things, that thy profiting may be manifest to all. Take heed to thyself, and to doctrine; be earnest in them. For in doing this thou shalt both save thyself and them that hear thee,* 1 Tim. iv. 13. Hence it is manifest, that besides the necessary duties to their people, which we do not propose to consider in this place, the great employment of churchmen, according to the sacred word of God, ought to be *Studying that doctrine* by which they can save themselves and their people, and *continual prayer.* They should above all things avoid idleness, *Multam enim malitiam docuit otiositas,* Eccl. xxxiii. For as St Augustin justly observes, "Per hanc accendimur frequenter ad luxuriam, animamur ad superbiam, ducimur ad mundi gloriam. Per hanc tentamur delicate pasci, pretiose vestiri," etc. And therefore St Jerom well advises, "Facito aliquid

operis, ut te semper diabolus inveniat occupatum," Epist. 4. ad Rust. And St Paul enjoins all Pastors of souls, in the person of Timothy, *To labour as good soldiers of Jesus Christ*, 2 Tim. ii. Hence, " Unusquisque Clericus," says St Charles, "sæpe repetat se non ad inertiam atque ignaviam, sed ad spirituales et ecclesiasticæ militiæ labores vocatum esse. Sciat præterea id in officio suo positum esse, ut cum vel in officiis divinis obeundis, vel in frequentandis ecclesiis, quod debet tempus consumpserit; si quid sibi reliquum est, id omne non in rerum secularium colloquiis profanisque actionibus, sed in divinarum rerum studiis, et in celestium rerum contemplationibus, et sanctis piisque officiis traducet." Conc. Mediol. IV. p. 3. And Petr. Bles. " Nullum seriatum tempus habeas, sed semper orationi aut lectioni aut alii honestatis studio te impendas." Instit. Ep. c. 2. And St Ambrose, " Cur non illa tempora quibus ab Ecclesia vacas, lectioni impendas? Cur non Christum revisas? Christum alloquaris? Christum audias? Illum alloquimur cum oramus, illum audimus cum divina legimus oracula. Quid nobis cum alienis domibus? Una est domus quæ omnes capit; illuc potius ad nos veniant qui nos requirunt." De offic. I. 1, c. 20.

STUDY

That learning is absolutely necessary for those who have the charge of souls, is self-evident; for how shall they teach and instruct others, if they do not know themselves the truths they are obliged to teach them? *The lips of the Priest*, says Almighty God, *shall keep knowledge, and they shall seek the law at his mouth, because he is the angel of the Lord of Hosts*, Malachi ii. 7. *They are the light of*

the world, commissioned to enlighten the minds of the people by teaching them *all those things which Christ has commanded them,* Matth. xxviii. 20. They are *the dispensers of the mysteries of God;* now it is required *among the dispensers that a man be found faithful,* 1 Cor. iv. 2. But how shall they be faithful in the discharge of these duties, if they be not thoroughly instructed themselves? Hence Almighty God speaks with indignation against those Priests who neglect to acquire the knowledge necessary for their state. *Because thou hast rejected knowledge,* says he, *I will reject thee, that thou shalt not do the office of Priesthood to me; and thou hast forgotten the law of thy God, I also will forget thy children,* Hosea iv. 6. And on the contrary he assures us, that, *They that are learned shall shine as the brightness of the firmament, and they that instruct many to justice, as stars for all eternity,* Dan. xii. 3. On these grounds the sacred canons speak thus; "Ignorantia, mater cunctorum errorum, maxime in sacerdotibus Dei vitanda est, qui docendi officium in populis susceperunt. Sacerdotes enim legere sanctas Scripturas frequenter, admonet Paulus apostolus, dicens ad Timotheum: Attende lectioni, exhortationi et doctrinæ; et semper permane in his. Sciant igitur sacerdotes Scripturas sanctas et canones, ut omne opus eorum in prædicatione et doctrina consistat, atque ædificent cunctos, tam fidei scientia quam operum disciplina." Conc. Tolet, iv. c. 24. "Si juxta apostolum Paulum Christus Dei virtus est, Deique sapientia, et qui nescit scripturas nescit Dei virtutem ejusque sapientiam; ignoratio scripturarum ignoratio Dei est." Dist. 38, c. 8. "Qui ea quæ Dei sunt sapiunt a Domino sapiuntur, et qui ea quæ Dei sunt nesciunt, a Deo nesciuntur, Paulo attestante

qui ait, Si quis ignorat, ignorabitur." St Gregory in Past. p. I. c. 1. "Ne omittant etiam sacræ Theologiæ sacrorumque canonum aliarumque Ecclesiasticarum doctrinarum, officio munerique episcopali proprie congruentium studiis, quotidie statis horis operam dare, quotidieque ex sacris bibliis aliquid legere: Gentilium autem libros, ut Carthaginensis concilii canone vetitum est, ne operam dent." Conc. Milan. iv. p. 3. The canon of the council of Carthage here referred to is this, "Episcopus Gentilium libros non legat: hæreticorum autem pro necessitate aut tempore." Conc. Carth. iv. can. 16. "Ne clerici apud se libros habeant aut legant, quorum lectione bene agendi studium, morum disciplina et timor charitasque Dei languescere possit: quales libri sunt qui res vel inanes vel jocosas, vel scurriles ridiculosve aut impuros continent." Conc. Mediol. IV. de Vit. et Mor. Cler.

In these venerable monuments of antiquity we not only see how earnest the church is that her pastors should apply themselves diligently to study, and improve themselves in learning, but also what that kind of learning is which she enjoins them to apply to, as being necessary for them to know, proper to their state and becoming their character. As for profane knowledge, we find that in her canons that she does not forbid them to acquire a sufficient knowledge of it for an assistant to their more serious studies, but when that is got, she very much blames their spending their precious time in these things, and filling their minds with the vain and useless ideas they excite, which dissipates devotion, and cools the fervour of piety. Thus, "Sacerdotes Dei, omissis Evangeliis et Prophetis, videmus comœdias legere, amatoria Bucolicorum versuum verba canere, Virgilium tenere, et id quod in pueris

necessitatis est, CRIMEN in se *facere* VOLUPTATIS," Dist. 37, c. 2, Ex S. Hier. ad Damas. " Nonne vobis videtur in vanitate sensûs et obscuritate mentis ingredi, qui diebus ac noctibus in dilectica arte torquetur? qui physicus perscrutator oculos trans cælum levat, et ultra profundum terrarum et abyssi in quoddam inane demergitur? qui jambum ferit? qui tantam metrorum sylvam in suo studiosus corde distinguit et congerit? " Ibid. cap. 3, Hinc S. Ambrosius, " Omnis ratio, ait, scientiæ supernæ vel terrenæ creaturæ, in eo est qui est caput eorum, et auctor, ut qui hunc novit nihil ultra quærat, quia hic est perfecta virtus et sapientia: quicquid alibi quæritur, hic perfecte invenitur. In Daniele et Salomone ostendit infidelibus se totius auctorem sapientiæ. Quod infideles non putant, quia non legunt in Evangeliis et prophetis astrologiam, geometriam et alia hujusmodi, quæ ideo despecta sunt a nostris quia nihil valent ad salutem, sed mittunt in errorem, et dum his student, CURAM ANIMÆ non habent. Qui vero Christum novit, thesaurum sapientiæ et scientiæ invenit, quia id novit quod utile est," in Epist. ad Coloss. c. . " De se scribit Hieronymus quod cum libros legeret Ciceronis, ab angelo est plagis correptus eo quod sacerdos Christianus Paganorum figmentis intenderet. Et liventes, ait, fateor me habuisse scapulas, plagas sensisse post somnum; et tanto dehinc studio divina legisse, quanto non antea mortalia legeram." Epist. 22 ad Eustoc. Nor is it enough they apply their study to proper subjects, they must also do it from a proper motive, in which many are apt to deceive themselves. Now with regard to the intention we should have in our studies, St Bernard writes as follows; " Non ad inanem gloriam aut curiositatem, aut quid simile, sed tantum ad ædificationem tui

vel proximi. Sunt namque qui scire volunt eo fine tantum ut sciant, et turpis curiositas est: et sunt qui scire volunt ut sciantur ipsi, et turpis vanitas est; sunt item qui scire volunt, ut scientiam suam vendant; pro pecunia, pro honoribus, et turpis questus est. Sed sunt quoque qui scire volunt ut ædificent, et charitas est: et item qui scire volunt ut ædificentur, et prudentia est." Serm. 36, in Cant.

PRAYER

Besides the many strong reasons which prove the necessity of the exercise of prayer for all Christians, and which regard the pastors as well as the flock, there are also some very cogent reasons, which show that this duty of prayer, and of frequent or rather continual prayer, is in a particular manner incumbent on the ministers of the altar. For this is the very end of their institution: a pastor is one *taken from among men, and ordained for men in the things that appertain to God, to offer up gifts and sacrifices for sins; who can have compassion on them that are ignorant and that err, because he himself also is encompassed with infirmity, and therefore* HE OUGHT *as for the people, so also for himself, to offer for sins,* Heb. v. 1. And therefore the apostles gave up all care of the temporal things to others that they might apply themselves solely to the work of the ministry and to *continual prayer,* as their proper functions and employments, Acts vi. 4. In the old law also when the people are called upon to sanctify a public fast to God, this duty of prayer is laid down as the office of the priests, *Between the porch and the altar the priests, the ministers of the Lord shall weep and shall say: Spare us, O Lord, spare thy people,* Joel

ii. 17. Moses was most fervent in this duty, and like a true pastor of souls often obtained by it the preservation of his people. Our blessed Saviour, who had no need of praying for himself, yet frequently employed himself in this holy exercise, to set an example to all pastors. Thus, *and having dismissed the multitude, he went up into a mountain alone to pray*, Matt. xiv. 13. *And rising very early, going out he went into a desert place, and there he prayed*, Mark i. 35. *And he retired into the desert to pray*, Luke v. 16. *And he went out into a mountain to pray, and he passed the whole night in the prayer of God*, Luke vi. 12. St Paul was a faithful follower of his divine master in the exercise of this virtue, and has left to all pastors an excellent pattern for their imitation, in the practice of praying for their flock. *God is my witness*, says he, *whom I serve . . . that without ceasing I make a commemoration of you always in my prayers*, Rom. i. 9. *I cease not to give thanks for you, making commemoration of you in my prayers*, Ephes. i. 16. *I give thanks to my God in every remembrance of you, always in my prayers making supplication for you all with joy*, Philip. i. 3. *We give thanks to God always for you all, making a remembrance of you in our prayers without ceasing*, 1 Thess. i. 2. And whoever considers attentively the office of the Priesthood especially when joined to the care of souls, will easily see that if the following texts of scripture are applicable to all good men who wish to serve God and save their souls, they concern in a special manner all those who are of that sacred character. *That it might be known to all, that we* MUST *prevent the sun to bless thee, and adore thee at the dawning of the day.* Wisd. xvi. 28. *The wise man shall give his heart*

early to resort to the Lord that made him, and he will pray in the sight of the most high. He will open his mouth in prayer, and he will make supplication for his sins . . . and in his prayers he will confess to the Lord. And to show the happy effects of this sacred exercise, the scripture adds, *And he shall direct his counsel and his knowledge, and in his secrets shall he meditate. He shall shew forth the discipline he hath learned, and shall glory in the law of the Covenant of the Lord. Many shall praise his wisdom; and it shall never be forgotten,* Eccl. xxxiv. 6. One would think that in all this passage the Holy Ghost had the pastors of his people chiefly in view, instructing them how earnestly they ought to apply to prayer and meditation, for light to themselves, and a blessing to their people, and showing them the happy effects of their doing so. Lastly, if Christ himself declares to all in general, that *We* OUGHT *always to pray, and not to faint,* Luke xviii. 1. and St Paul commands all to *pray without ceasing,* 1 Thess. v. 17, in whatever way this duty is understood, it is manifest that it must oblige those in a particular manner, whose very vocation and office is, to *give themselves continually to prayer.* Acts vi. 4, and *to offer up gifts and sacrifices for sins, both for themselves and for their people,* Heb. v. On these grounds it is that the church in her sacred canons proposes prayer, along with study, as the principal occupation of her clergy. "Si quis vult pontifex non tam vocabulo esse quam merito, imitetur Moysen, imitetur Aaron. Quid enim dicitur de eis? quod non discedunt de Tabernaculo Domini. Erat ergo Moyses indesinenter in Tabernaculo Domini. Quod autem opus ejus erat? ut aut a Domino aliquid

disceret, aut ipse Populum doceret. Hæc duo sunt pontificis opera, ut aut a Deo discat legendo scripturas divinas et sæpius meditando; aut populum ea doceat quæ a Deo ipse didicit. Est et aliud opus quod facit Moyses; ad bella non vadit, non pugnat contra inimicos. Sed quid facit? orat: et donec ille orat vincit populus ejus: si relaxaverit, et demiserit manus, populus ejus vincitur et fugatur. Oret ergo et sacerdos ecclesiæ Dei indesinenter, ut vincat populus, qui sub ipso est, hostes, invisibles Amalecitos qui sunt Dæmones, impugnantes eos qui volunt pie vivere in Christo.' Dist. 36, c. 3, ex D. Hieron. Episcopus lectioni et orationi et verbi Dei prædicationi tantummodo vacet." Conc. Carthag. iv. can. 20. "Primum in sanctis meditationibus et orationibus certam sibi quotidie horam sumat Episcopus; quam in studio et exercitatione divinarum contemplationum insumat: in quibus Deo non pro se tantum sed pro fidelibus sibi commissis preces fundat humiliter; ut quod in ipsis confractum est, divina benignitate alligetur, quod languidum est sanetur, perditum reparetur, et quod bonum est conservetur. Singulis diebus ad vesperam, horam designet quâ suam familiam convocet et recitari faciat litanias et pias orationes." Conc. Narbon. an. 1609, Tit. 29.

As for the necessary relaxation of the mind, and such bodily exercises as the health may require, St Charles Borromæus and the provincial council of Narbon held in the year 1609, lays down two rules on that head, which are as follows. "Quidquid temporis animi relaxationi aliquando ob valetudinem debetur, id omne vel in spiritualium lectione studiove, vel in consuetudine & colloquio piorum et eruditorum hominum, spiritualisque

vitæ amantium ponere studeant." Concil. Mediol. iv. p. 3. "A laicorum nimia familiaritate abstineant, ne sic dignitatem imminuant, sed tempus pro exercitatione assumendum sacrorum librorum lectioni et piis hominum colloquiis impendant; petentibus maxime consilium dent, et afflictos bene consolentur." Conc. Narb. Tit. 26. And as bodily exercise will sometimes also be necessary for the health, St Charles in his first provincial council gives the following rule for that, "Si autem valetudinis interdum causâ parvâ pilâ, aut ALIO NON INDECORO hujusmodi exercitationis genere uti contigerit, nec publice id faciant, nec pecunia intercedat in ludo, nec quicquam quod facile pecunia æstimari possit." Con. Prov. I. Nor need we be surprised that the sacred canons should pay so little regard to the relaxation of the mind by bodily exercise; but so strongly enjoin the clergy to seek for the necessary relaxation in devotion and piety; for this is founded on the express declaration of God's holy word, where S. Paul giving instructions to Pastors of souls in the person of St Timothy says, *Exercise thyself unto godliness; for bodily exercise is profitable to little, but godliness is profitable to all things, having promise of the life that now is, and of that which is to come,* 1 Tim. iv. 7, 8.

MODESTY AND EDIFICATION

We come now in the last place to take a view of the gravity and modesty which the church requires of her ministers in all their exterior behaviour. This is founded *on the sanctity of their character and office,* which requires the heart to be wholly disengaged from all the vanities of the

world; *on the edification they* are bound to give to others by a good example in the practice of all those Christian virtues, which they preach to them, it being the strict duty of a Pastor of souls, after the example of the Prince of Pastors, first *to do* and then *to say;* for *cœpit Jesus sacere et docere;* and to go before his flock in the road of salvation, that they may follow after him, for the *good shepherd goeth before his sheep, and they follow after him, because they know his voice,* Jo. x. 4. It is also founded on the *example of Jesus Christ,* whom his ministers are in a particular manner bound to imitate, and whose modesty and gravity was so great that we never read of his having at any time laughed, though several times that he wept; and St Paul conjures us to a good life not only by the *mildness* but also by the *modesty of Christ,* 2 Cor. x. 1. And lastly on the *express command* of the apostle, who describing the virtues of Pastors, requires that they be *modest,* 1 Tim. iii. And conjures his disciple Titus to show himself in all things *an example of good works, in doctrine, in integrity,* IN GRAVITY, Tit. ii. 7. Hence the Council of Trent ordains, "Ita mores suos omnes component ut reliqui ab eis frugalitatis, modestiæ, continentiæ, ac, quæ nos tantopere Deo commendat, sanctæ humilitatis exampla petere possint." Sess. 25. c. 1, de ref.

Now this gravity and modesty ought to appear, in their whole deportment, "in locutione, in habitu, in aspectu, in incessu," says Theodoret, in 1 Tim. 3, "ut etiam percorpus appareat animi moderatio." On this the Council of Trent declares that "Sic decet (Clericos) vitam componere, ut habitu, gestu, incessu, sermone, aliisque omnibus rebus, nil nisi grave, moderatum, ac re-

ligione plenum præ se serant" Sess xxii. c. 1, de ref. Indeed this exterior gravity and composure is a continual preaching to others, and St Chrysost. observes of St Meletius, that he inspired sentiments of virtue "non solum docens & loquens, sed etiam si solum videretur." Hom. de St Melet. and on another occasion he affirms of such holy people, that "non tantum verba sed et ipsi aspectus spirituali gratia pleni sunt." Hom. 3. ad Pop. Nothing therefore is more becoming a person dedicated to the service of God than a decent edifying gravity in his whole exterior, manifesting a detachment of the heart from the world, and from all the vain pursuits and amusements of the world. When the heart is really detached from these things, the outward man will naturally correspond by a becoming carriage and behaviour; but as this inward detachment is not always found, the church has judged it necessary to prescribe rules for the external deportment of her clergy, both for the edification of others, and also that they, by observing those rules in their outward conduct, may the sooner and the easier arrive at the interior detachment of the heart, so necessary for their own sanctification. But whereas it is not easy for one to observe the necessary rules of decorum in his exterior behaviour, if his heart do not in some degree correspond with them; the church therefore warmly exhorts and commands her clergy to avoid as much as possible all worldly company and conversation, where their duty or charity does not call them, and particularly all meetings of feastings, jollity and mirth, where they are in the greatest danger of being put off their guard, of doing or saying things unbecoming their character, and even of

exposing it to the contempt of worldly people. And indeed experience itself too often proves the truth of this. For when one who bears the sacred character of being *a Pastor of souls* takes a pleasure in rushing into every worldly company, takes a share in every trifling conversation, approves of every worldly maxim, and aims in his discourse, deportment and dress to pass for a polite fashionable gentleman; he never fails, by such behaviour, to lose the esteem and confidence of his superiors, and the respect and veneration of his flock, and even to draw upon himself the contempt and derision of those whose company he haunts, who are sure to divert themselves at his cost as soon as his back is turned. It is therefore with great reason that the church so earnestly requests them to avoid all idle and unnecessary company, and to accustom themselves to prefer the company of God to that of the world. To the canons which we have already seen on this head, I shall add what follows from St Charles's fourth provincial council, "Omnis enim sacerdos clericusve publica conviva et comessationes vitet, quibus sæpe sit, ut contemptui sit ecclesiastici ministerii dignitas." And if upon any occasion he be under any necessity of being at any such meetings, he ought to be extremely cautious not to take part in anything unbecoming the gravity of his character. "Quamobren caveat, ne in nuptialibus laicalibusve convisiis aut mensis, canendo operam suam navet, ne ullâ quidem, vel cognationis vel amicitiæ, familiaritatis, obsequii, alteriusve rei causâ; cum præsertim clericalem hominem inter epulas canere, veteri canone plane interdictum sit." Conc. Mediol. IV. de vit. at honest cleric.

Now the modesty and gravity which the Church requires in her clergy, chiefly regards these three things, their dress, furniture, and conversation; for each of which she has laid down particular regulations. With regard to dress, she condemns all gaudy, airy, worldly dress, whether in the matter, manner, or ornaments of it: and as the care of the hair makes up a great part of the attention upon dress, she condemns in a particular and severe manner, all those of her clergy who are solicitous about this piece of vanity; she rejects and condemns all nicety in furniture, either as to the matter or mode of it, as unbecoming the spirit of the gospel, and a robbing the poor of what ought to go to them; and she prohibits all indecent conversation, all buffoonery, scurrility, and mimickry, which are totally inconsistent with every part of the sacred character of a clergyman.

(1) As to dress. "Clericus professionem suam et habitu et incessu probet, et nec vestibus nec calceamentis decorem quærat." Conc. Carth. iv. c. 45. "Vestimenta aut calceamenta eis, nisi quæ religionem deceant, uti ved habere non liceat." Agath. Con. 20. "Clerici habitu et vestitu statum et ordinem suum profiteantur." Camer, 1565, Tit. 8, c. 4. The second general Council of Nice is particularly strong upon this head, "Omnis luxus et ornatus corporeus est a sacerdotali statu alienus; Episcopum ergo vel clericos qui se splendidis et insignibus vestibus exornant, corrigere opportet; sin autem permaneant, pœnæ subjici. Quidquir enim non propter usum sed ostentatorium ornatum assumitur, in malitiæ reprehensionem incurrit. A superioribus enim usque temporibus, omnis vir sacerdotalis cum moderato et honesto vestimento induebatur. Sed nec ex

sericis texturis variatam quis vestem habebat; neque in extremis vestibus adjecta erant alieni coloris additamenta. Ex divina enim lingua audierunt quod qui mollibus vestiuntur, in domibus regum sunt." Conc. Nic II. can. 16. The fourth general Council of Lateran is no less precise on this head than that of Nice. "Pannis rubeis et viridibus, nec non manicis aut sotularibus consutitiis seu rostratis, frænis, sellis, pectoralibus, calcaribus deauratis, aut aliam superfluitatem gerentibus, clerici non utantur: sed nec annulos ferant nisi quibus competit ex officio dignitatis." Later. iv. con. 16. "Annulo tamen episcopali semper utantur episcopi, ut ubique, tum domi tum foris, tum in sua, tum in aliena diæcesi, ut perpetuo se ecclesiæ sponsos mēminerint." Conc. Mediol. iv. p. 3. Utque omnia scandala omnesque occasiones laicis subtrahantur sericis vestibus clericis abuti ulterius, prohibemus, et ne pompoesis induantur exuviis admonemus; Pensandum est namque quantum viris flagitii adscribatur, a quibus curavit Pastor Ecclesiæ etiam fæminas prohiberi dicens, Non in veste preciosá: 1 Tim. 2, quam Dominus ipse vituperans, nobisque cavendam insinuans, ait qui mollibus vestiuntur in Domibus Regum sunt." Canc. Melfit an. 1089, can. 13. "Et ut nedum morum probitate sed etiam universo exteriore cultu cæteris modestiæ exempla sint; mentis honestati honestus corporis respondeat habitus, nihil obscænum nihil leve referens: sitque gravitate reserta omnis illorum actio et oratio. Præterea veste decenti utantur omnes Ecclesistici . . . nec crispatis indusiis vel arte scissis calceis dissolutorum laicorum personas referant." Conc. Remens an. 1583, can. 7. See also the Council of Trent, Sess. xvi. c. 6, de Reform. But at the same

time "Non pannosi sint clerici, aut in vestibus laceri; neque enim affectatæ sordes, aut exquisitæ deliciæ laudem pariunt." Conc. Senon an. 15 8. cap. 14 Decr. Moral. "Tale temperamentum adhibeant, ut fordes æque ac immoderatam elegantiam vitent." Conc. Bitur. Tit. 25, c. 5.

(2) As to their hair; on this point we have the following canons; "Prohibete, Fratres, per universas regionum vestrarum ecclesias, ut clerici, juxta apostolum, comam non nutriant." Dist. 23, c. 2. Ex Epist. Anicet. ad Epos Gal. "Clerici qui comam nutriunt, ab archidiacono, etiamsi noluerint inviti tondeantur." Conc. Agath. c. 20. "Si quis ex clericis relaxaverit comam, anathema sit." Conc. Rom. sub Greg. Magn. "Nec oportet clericos comam nutrire et ministrare." Conc. Martini Papæ, c. 4. "Crines calamistratos aut retortes clerici non habeant." Con. Bituric. An. 1584. Tit. 25. We would be surprised that the church should be so strict on this head, if experience did not show how much vanity and pride indulge themselves in setting off the hair, especially in women; in whom it is one of the principal grounds and subjects of these vices. Even in them the Holy Ghost has been pleased to condemn this piece of vanity, as unbecoming the modesty which true Christian piety requires. *Women also*, says St Paul, *in decent apparel, adorning themselves with modesty and sobriety, not with plaited hair or gold or pearls, or costly attire.* 1 Tim. ii. 9. *In like manner also let wives be subject to their husbands . . . whose adorning let it not be the outward plaiting of the hair . . . but the hidden man in the heart, in the incorruptibility of a quiet and a meek spirit, which is rich in the sight of God,* 1 Pet. iii. 3. Now if Almighty

God forbids all vanity in the dress of the hair even in women, what will he expect from Priests? With great reason then the church takes particular notice of this vice, and condemns it as quite unbecoming, and inconsistent with the character of those who, by their vocation, are obliged to be an example to others of Christian modesty and humility, and to be living copies of their great master the Prince of Pastors.

(3) With regard to furniture, the sacred canons speak thus, "Episcopus vilem supellectilem et mensam ac victum pauperem habeat, et dignitatis suæ auctoritatem fidei ac vitæ meritis quærat. Conc. Carthag. IV. Con. 15. "Frugali mensa et mediocri supellectili contenti sint, atque in reliquo vitæ genere frugalitatem sectentur et mediocritatem; caveantque ne quid in tota familiâ suâ ab hoc sancto instituto alienum appareat, quodque simplicitatem, pietatem, divini cultus ardorem, et vanitatis mundique contemptum non præ se ferat . . . Picturas omnes, profanes res repræsentantes domi non retineant; obscænas omnino rejiciant; easque tantum habeant quæ ad pietatem provocant intuentes." Conc. Burdig. an. 1609 Tit. 26. Domesticam omnem luxuriam, picturas et inania ornamenta ac delicias excludat. Caveat denique ne quid in ejus domo appareat, quod non simplex ac purum sit, quod non Dei zelum et omnium inanium rerum contemptionem testetur." Conc. Mediol. I. They ought in all these particulars to imitate the example of the pastors of the church in primitive times, of whom Ammianus Marcellinus, the heathen Historian in the fourth century, writes thus, "Antistites quosdam provinciales tenuitas edendi potandique parcissimè, vilitas etiam indumertorum, et supercilia humum

spectantia perpetuò numini verisque ejus cultoribus ut puros commendant et verecundos." lib. 27. Finally the Council of Trent expressly enjoins the same thing. "Quapropter, exemplo Patrum nostrorum in Concilio Carthagininsi sacrosancta synodus jubet ut Episcopi modesta supellectili et mensa ac frugali victu contenti sint; verum etiam in reliquo vitæ genere ac tota eorum domo caveant ne quid appareat quod a sancto hoc instituto sit alienum, quodque non simplicitatem, Dei zelum, ac vanitatum contemptum præ se ferat . . . Quæ vero de episcopis dicta sunt, eadem in quibuscunque beneficia ecclesiastica obtinentibus, pro gradus sui conditione observari decernit." Sess. 25. cap. 1, de ref.

(4) We come now to consider the rules prescribed by the church for our conversation, which is certainly a point of the greatest importance, and for which God himself has laid down some necessary instructions in holy writ. St Paul declares of Christians in general, *Our conversation is in heaven;* how much more ought the conversation of those to be altogether heavenly who are *chosen* by Jesus Christ *out of this world*, and *ordained for the things that appertain to God?* "Tales, says St Augustine, "convenit esse Dei cultores et servos, mansuetos, graves, prudentes, pios, irreprehensibiles immaculatos; ut qui viderit eos stupeat, et admiretur et dicat, Vere hi homines sunt Dei, quorum talis est conversatio." De vit. Christ. The rules laid down by St Paul to Pastors of souls in the persons of his beloved disciples Timothy and Titus are these. I. *Speak thou the things that become sound doctrine,* Tit. ii. 1. II. *Be thou an example to the faithful in word, in conversation,* 1 Tim. iv. 12. III. *Contend not in*

as a burden or a hardship, let us rather rejoice that we have so clear and distinct a road pointed out to us, by so respectable an authority, in which we may walk securely, and make great advances towards that perfection to which we are called. Let us be firmly persuaded that the more exactly we observe those rules, the more light and easy they will become; for our divine master has himself assured us, that *his yoke is easy, and his burden is light*, and that if *we learn of him to be truly meek and humble of heart, we shall find rest to our souls.* Let us remember the sacred promise he has made, that whosoever shall *leave anything for his sake, shall receive a hundredfold in this life, and in the world to come life everlasting;* and consequently that the more we forsake the deceitful satisfaction of flesh and blood in observing the rules he has prescribed for us, *the more his heavenly consolations shall abound in us*, which will amply make up, even to the hundredth fold, for the want of these earthly enjoyments. Let us remember that God will not have a divided heart, especially from us who are solemnly dedicated to his service; We must either be entirely his, or we run the danger of not being his at all, for he himself has said, *He that is not with me is against me, and he that gathereth not with me, scattereth*, and again, *No man can serve two masters;* let us be assured that it will be infinitely more easy to observe these rules exactly than to do it by halves, and pretend to serve Jesus Christ and the world at the same time. Finally let us remember, what we often preach to others, that the more earnestly we apply ourselves to the practice of solid piety, and to unite our hearts to God by prayer and other spiritual exercises, the

more pleasure, delight and consolation we shall reap from them, the sooner we shall break that unhappy tie our nature has to worldly comforts, and the more speedily and effectually we shall advance towards the great end of our vocation. It is true we cannot expect to arrive at the perfection of our state at once; this is not the work of a day; it is the business of our whole lives; but at least let us do our best endeavours; let us begin in earnest, and daily make some advancement towards it; this is properly our duty; to this we are expressly called; this is what God demands of us; this is what he expects from us; and on this our eternal doom in a great measure depends!

Here perhaps you will wish to know how far we are to look upon these particular rules for our exterior conduct, as obliging in conscience to the exact observance of them? Whether we are to consider them as regulations proposed for direction, or as laws commanding our obedience? It will no doubt be observed that many of these ancient canons are fallen long since into desuetude; and that those of provincial councils have the force of laws only with regard to such as live within the jurisdiction of these provinces. In answer to this question we must observe, that the obligation we lie under as churchmen of aspiring at, and daily attending to, the sanctification of our souls, does not arise from any of these canons of the church at all, but from the very nature of the vocation in which we are called, and from the express law and command of God who has called us; this obligation is prior to all ecclesiastical canons, and is always presupposed by them. Now though we consider the regulations laid down by the sacred canons of the church only as the directive

rules of our conduct for acquiring the perfection of our state, yet we must acknowledge that they are the most proper for that purpose, considering the authority which they are proposed, and the grounds on which they are formed, which, as we have seen almost in every one of them, is no other than the plainest declarations of the word of God; consequently it would certainly be a criminal presumption to reject them as improper for the purpose intended; and it would undoubtedly be putting ourselves out of the road of advancing towards the perfection of our state to act contrary to them; therefore the very obligation we lie under of tending to the sanctification of our souls obliges us also to the observance of these canons as the properest means for acquiring that end, at least it certainly obliges us not to act contrary to them, lest by leaving the direct road which they point out, we should wander away at last from the end of our journey. But besides this, we find that all or most of these particular canons have either been made by general councils, or been adopted by the church into the body of her canon law, and consequently have received her sanction as laws: and when we further consider that they are now laws of *mere discipline*, which are different in different times and places, and may lose all their authority by desuetude or a contrary discipline; but are laws of *moral discipline*, if I may use the expression, and made to establish and point out the exercise of some necessary moral duties founded on the express word of God; it will not be an easy matter to show that they do not oblige in conscience at all times and in all places. To illustrate this by an example, the canon of the general council of Lateran under

Pope Innocent III. which obliges all the faithful to their paschal communion, is a law of discipline indeed, but of moral discipline, founded upon the general command of Christ to partake of the holy Eucharist, and obliges to this day all the faithful everywhere; now we have seen that a great number of the canons relating to the morals of the clergy, were enacted by this same general council; upon what grounds then can it be said that the former should subsist everywhere in its full vigour, and the others not? If the church chooses to alter them both, she may, but she has been so far from revoking any of those relating to the Clergy, that in almost every particular council since that time she has renewed and enforced them, which has also been done by numberless decrees of her supreme Pastors in the apostolic see. But to see the just light in which we ought to consider these laws, we have only to consult the sacred Council of Trent, which by an express decree renews and confirms *for all time coming* all former canons of councils and decrees of Popes relating to the morals of the clergy, and burdens the consciences of all Bishops to see them put in full force within their respective jurisdictions; the decree is as follows. "Nihil est quod alios magis ad pietatem et Dei cultum assidue instruat quam eorum vita et exemplum, qui se divino ministerio dedicarunt; cum enim A REBUS SECULI IN ALTIORIM SUBLATI LOCUM conspiciantur, in eos tanquam in speculum, reliqui oculos conjiciunt, ex iisque sumunt quod imitentur. Quopropter sic decet omnino clericos IN SORTEM DOMINI VOCATOS, vitam moresque suos omnes componere, ut *habitu, gestu, incessu, sermone, aliisque omnibus rebus*, nil nisi *grave, moderatum ac religione plenum* præ se

ferant: levia etiam delicta, *quæ in ipsis maxima essent*, effugiant; ut eorum actiones cunctis afferant venerationem. Cum igitur quo majore, in ecclesia Dei, et utilitate et ornamento hæc sunt, ita etiam diligentius sint observanda; STATUIT sancta synodus ut, quæ alias a summis pontificibus et a sacris conciliis de clericorum vitâ, honestate, cultu doctrinaque retinenda; ac simul de luxu, comessationibus, choreis, aleis, lusibus ac quibuscunque criminibus, nec non sæcularibus negotiis fugiendis, copiose ac salubriter sancita fuerunt; *eadem* in posterum, iisdem pœnis, vel majoribus arbitrio Ordinarii imponendis, observantur: Nec appellatio executionem hanc *quæ ad morum correctionem pertinent*, suspendat. Si qua vero ex his in desuetudinem abiisse compererint, *ea quamprimum in usum revocari, et ab omnibus accurate custodiri studeant, non obstantibus* consuetudinibus quibuscunque; ne subditorum neglectæ emendationis IPSI condignas, Deo vindice, pœnas persolvant." Sess. XXII. c. I. de Ref.

I shall only make one reflection on this decree of so great and important a council. If the pastors of the church there assembled found it necessary for just reasons to enforce all former canons relating to the morals of the clergy in so strong a manner, and to ordain the entire observance of them for all time coming throughout the whole church, with still greater reason ought we to observe them exactly in these countries; because, besides all other motives which are common to us and all Catholics, we have this over and above, that we live in the midst of those who are adversaries to our holy religion, who are under the greatest prejudices against it; among whom our doctrine is misrepresented, and our practice slan-

dered, who will not even allow us to speak for ourselves, nor believe us when we protest our innocence of those abominations falsely laid to our charge. In such unfriendly circumstances we have no other way left to vindicate the honour, the purity, the sanctity of our holy faith, among them, but by the purity of our morals and the sanctity of our conversation; and consequently, as we in a particular manner are commissioned by almighty God to defend his honour among men, and the honour of his holy religion, we are above all others obliged to live up to the sanctity of our vocation, as the only means left us to promote this end; to us therefore, in a special manner our divine master says, *Vos estis lux mundi sic luceat lux vestra coram hominibus ut videant opera vestra bona, et glorificent patrem vestrum qui in cœlis est;* To us in a special manner St Peter makes that warm exhortation, which includes the whole perfection of our state, *Charissimi, obsecro vos, tanquam advenas at peregrinos, abstinere vos a carnalibus desideriis quæ militant ad versus animam, conversationem vestram inter gentes habentes bonam; ut in eo quod detrectant de vobis tanquam de malefactoribus, ex bonis operibus vos considerantes, glorificent Deum in die visitationis.* 1 Pet. ii. 1. *Quapropter, Dilectissimi Fratres, quos ego vere et excorde in visceribus Christi complector, habentes promissiones mundemus nos ab omni inquinamento carnis et spiritus, perficientes sanctificationem in timore Domini; sectamini charitatem; æmulamini spiritualia; de cætero, fratres, gaudete, perfecti estote, exhortamini, idem sapite, pacem habete, et Deus pacis et dilectionis erit vobiscum.*

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